A

PRECIOVS BOOKE OF HEAVENLY MEDITATIONS:

Called, *A priuate talke of the soule with* GOD.

Which, who so zealously will vse and peruse, shall feele in his mind an vnspeakable sweetnesse of the euerlasting happinesse.

Written,

As some thinke, by that reuerend and religious Father S. *Augustine*; and now translated only, but purified also, and with most ample, and necessary sentences of holy Scripture adorned.

By Tho. Rogers.

Psal. 119 verse 113.

I hate vaine inuentions, but thy Law doe I loue.

London,
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To the honourable Master Thomas Wilson, Doctor of the ciuill Lawes, one of her Maiesties principall Secretaries, and of the most honourable priuie Councell; Grace and Peace in our Sauiour Christ.

AMong Christians it is and hath bin for long continuance an ancient custom, Honorable, at this time, & at this day commonly of the yeare, eyther to purchase fauour, if they haue none, or to confirme friendship, which they haue, with gifts and presents. Hence both high estates to them of low calling, and meane persons to their betters, and euery friende to his well-willer lightly will send some token, if his abilitie doe serue, of a friendly heart and affection.

In the day two speciall things are to bee obserued. One is, that

A ... our

our Saviour Christ was circumcised hereupon: another, that the new yeere beginneth now. If wee shew argument of Loue one toward another, for that we haue perceiued the loue of our Saviour to vs-ward, by his natiuity, circumcision and suffering in the flesh for our sakes, as doubtlesse our custome is a Christian custome: if otherwise, because the new yeare beginneth, wee seek new loue, or a renuing of old good will, It is a ciuill custome commendable in eyther respect: yet vsed in both, it better pleaseth God.

1 Pet. 2. 21.

I therefore hearing of the good opinion wch it hath pleased your Honor to conceiue of me, haue thought no time could be better than now, by some Present, both to thanke your Honor for the same, & to craue the continuance thereof, till by euill demeanor I shall deserue the contrary.

My gift which I doe offer, is for price of no great value, such as a poore student may present. For, as the Persians b from the richest to the poorest, would gratifie their Kings with gifts and rewards, some with gold, as Noble men, some with silke and spices, as Merchant men, and

b Aelianus variæ hist. lib.

som

some too with simple apples and plummes, and such like fruit, as Husbandmen, who had no better to giue: So, though persons of honour may giue you Gold and Iewels, Merchants veluet, silke, and spices, rich men costly rewards; yet can a poore labourer in the Garden of Christian knowledge, giue no better, than such as hee hath, apples and plummes, euen the fruit of his studie, and trauell.

Notwithstanding, small for price though it be, I haue good hope your Honour will accept it well in worth; both for the matter it containeth, which is so holy; and for the manner of handling the same by the Authour, which is so heauenly, that in my iudgement, neither *Historia Animalium*, which Aristotle gaue vnto Alexander the Great: nor that of Cicero *De Republica*, which Cardinall Poole sought after, with the expence of 2000. crownes [c]. Nor finally those Sibyllian workes that Tarquin Priscus bought full deerely of Amalthea [d], are so profound for knowledge: nor many bigge volumes of Philosophie, for method so exquisite:

[c] R. Aschamo Ioan. Sturmio, ep. l. 1. p. 37. b.
[d] Lactant. fals. sap. cap. 6.

nor

nor all the bookes of humanitie, so necessary for vs as it is.

Which I do write, neyther to dissuade any from the reading of those, nor to perswade your Honour to conceiue well of this booke. For I verily do thinke, that both they are commendable, yea, and necessary too, applyed to their due ends, and that your Honor conceiueth better of this, than I by writing can expresse, beeing as you are, for your wisedome, an honourable Counseller; for your learning, a reuerend Doctor; by your sundry good and necessarie bookes, a famous writer; and for your zeale, a valiant oppugner of sin and wickednesse.

But, as I thinke thereof my selfe, so doe I write. In which respect, I haue not shunned paines to adorne the same with places of holie Scripture. For, seeing the booke, by perusing it to mine vnspeakeable both profit and pleasure, to sauour most fragrantly of the flowers and sentences, not of humane, that is vaine wisedome, but of GODS holy Word, and to bee as holy for phrase, as for matter holy, beeing wholly taken out

of

of the holy Scripture: me thought were the places of Scripture annexed in the margine, it would bee a quicke spurre, not onely vnto the true Christians zealously to reade this ancient and godly Father, when they should see all his sentences in a manner to bee nothing but very Scripture; but also vnto Papists, who neglecting Scripture, cleaue ouermuch vnto this, and other Fathers of the Church, to reade the Scriptures, when they should perceiue all his delight to be in vsing the very words of the holy Ghost.

Wherefore, both for the bringing the Scripture into more credit with all Papists, and this holy Father with some Protestantes, and his methode and manner of handling the Scriptures, to bee a perpetuall monument of imitation vnto both, I haue added the places (the more willingly) through the earnest instigation of some godly persons, especially of the Printer heereof, whose good nature and zeale, as it is not vnknowne to your Honour, so is it well known to the Church of Christ by his carefull, and orderly im-

printing

printing good books) and now haue publiſhed my doings vnder the protection of your Honour.

Which my paines, if I ſhall perceiue to be well taken of the godly, chiefly of your wiſedome, I purpoſe (God aſſiſting me) to proceed, in ſetting forth after this ſame order, not onely the Authors Manuell and Meditations, but alſo diuers and ſundry of St. Auguſtine his workes beſide: that the very Papiſts may ſee, though they know it well enough already, that *Auguſtino plurimum tribuamus*, as it is well giuen out of vs [c].

[c] R. Aſcham, Ioan. Sturmio Ep. p. 16. b.

But me thinkes I heare ſome Aduerſaries among themſelues on this wiſe ſpeaking: His quoting we condemne not, and his tranſlating wee allow, but by his preſumptuous parting of ſentences, & correcting ſuch a Doctor, he plainely ſheweth, that he is by the one ouer-curious, and by the other a ranke hereticke.

May it therfore pleaſe your Honor to heare my reaſons of doing what I haue done. The which if your wiſedome do like, I ſhall not weigh, what any, eyther Zoilus of enuy, or Aduerſarie of malice, will thinke.

Touching

Touching my parting of the ſentences, I did it vpon theſe occaſions: Firſt, to imitate thoſe good Bookes, out of which they were borrowed, that is, the ſacred Scripture. For, ſurely in mine opinion, it were not well, the booke being moſt notably deriued out of the pure fountaine of Gods holy Word, if it were ſet forth in any other forme than is the ſpring, from whence it flowed.

Secondly, that the Reader might the more ſenſibly perceiue the mind and methode of the Authour. For, I dare ſay it, by this parting or ſeuering of the ſentences, a more cleere light of the Authors minde will appeare vnto him, who gladly would vnderſtand the ſame, than when they are confounded, or not parted.

Thirdly, to offer cauſe of deepe contemplation to the zealous Chriſtian. For, there is no ſentence almoſt throughout the whole booke, which is vaine; but moſt heauenly, and able to make euen him who is fartheſt from Chriſtianity, to occupie his minde with holy and deepe Meditations. Therefore albeit they can bee placed in no

forme

forme amisse, yet then best doe they profit and moue the minde, when they are parted.

Last of all, for the better disposing the places of Scripture by the Printer, I haue diuided the sentences: For, had the booke been printed in that letter which other bookes of Meditations, set foorth by mee, are done withall, as I thought it would, then should the places (they are so plentifull) neuer haue stoode in good forme nor sight, as in some parts of this booke may appear, notwithstanding the letter be verie great in mine eye, for so small a volume.

Now, concerning the second point, it stood me vpon, both for my owne credit, and also for the behoofe of others, to leaue somewhat out. For, had I not so done, I should haue said that the hands of GOD, *Manus inquam illa quæ affixæ clauis sunt pro me*[f], did make mee: I should haue said, that the light which was made, when God said, Let there be light, was *Angelica scilicet natura*:[g] I should haue said, that the Angels, as for diuers other ends, so for this, are appointed *vt orationes filiorum Dei offerant*

[f] Soliloq. c. 2.

[g] Soliloq. c. 8.

in conspectu Maiestatis suæ [h], I should haue said, that the same Angels doe bring *Gemitus nostros atque suspiria ad Deum, vt impetrent nobis facilem Dei benignitatis propitiationem & referant ad nos desideratam suæ gratiæ benedictionem* [i]: I should haue said, That our Sauiour descended into Hell, *Vbi sedebant in tenebris patres nostri* [k]: I should haue said, that Christ ascended, *Assumpta secum ex inferis captiuitate, quam captiuauerat antiquus ille hostis, humani generis inimicus* [l]: finally, I should haue said, that we ought to doubt, *An ad portum salutis peruenire valeamus, quia omnia in futuris reseruantur incerta*: & so where my purpose was to edifie, I should haue destroyed the soules of the weake with erroneous opinions.

[h] Soliloq. cap. 15.
[i] Soliloq. cap. 27.
[k] Soliloq. cap. 32.
[l] Soliloq. c. 23.
[m] Soliloq. cap. 31.

Beside, I should haue cooled the zeale, euen of the strongest, when thinking to proceede to holy Meditation, they should finde such stumbling blockes of errour cast in their way. And therfore did I iudge it better to leaue them quite out, though it grieue the Papists, than to leaue them in, either to the destruction of some, or to the offence of any good

Christian: maruelling much why in other English Translations, this matter hath not beene looked vnto ere this, and these faults not wholly, as in part they be, amended.

And here I beseech your Honor, euen for Gods glory, the furtherance of the Gospell, and commodity of this Land, that among all abuses, which you study to reforme, as a godly Magistrate, and ought to enforme her Maiestie of, as a prudent Counseller, you would remember the hurt that commeth by corrupt Bookes in our English tongue. First, they infect the minds of the simple: secondarily, they offend the godly: and thirdly, they confirme the obstinate: and the more a great deale, because they are allowed by publike authority, and not eyther diligently corrected, or orderly forbidden.

Againe, call vnto minde those bookes, which doe more hurt than they: namely, the inchantments of Circes, brought out of Italy, and such vngracious workes, eyther translated out of Italian into English, or imitating wholly the Italian inuention. *Tenne Sermons at Paules Crosse* [n], *doe not so much good for*

[n] Master Ascham in his Schoolemaster. booke pag. 26.

ning men to true Doctrine, as one of these bookes doe harme, with inticing men to ill liuing. Yea, I say further, these books tend not so much to corrupt honest liuing, as they doe to subuert true Religion. Moe Papists be made by your merry bookes of Italie, than by your earnest bookes of Louaine. This foresee subtile Papists. *Therefore when the busie & open Papists abroad could not by their contentious bookes turne men in England fast enough from truth and right iudgement in Doctrine, then the subtile and secret Papists at home, procured baudy books to bee translated out of the Italian tongue, whereby ouer-many young wits and wits, allured to wantonnesse, doe now boldly contemne all seuere books that sound to honesty & godlinesse.* Pag. 27.

Which Bookes, *open, not fond and common wayes to vice, but such subtile, cunning, new, and diuers shifts, to carry young wits vnto vanitie, and young wits vnto mischiefe, to teach old bauds new schoole points, as the simple head of an englishman is not able to inuent, nor euer was heard of in England before, yea, when Papistry ouer-flowed all. Suffer these bookes to be read, and they will soone displace all bookes of* Page. 15.

godly learning: for they carrying the wit vnto vanity, & marring good manners, shal easily corrupt the mind with ill opinions and false iudgement in doctrine: first, to think ill of all true religion, and at last to thinke nothing of God himselfe. And that which is most to be lamented, & therfore more needfull to be looked vnto, there bee moe of these vngracious bookes set out in print within these few moneths, than haue bin seen in Englād many score years. And because our English men made Italians cannot hurt but certaine persons, and in certaine places, therefore these Italian Bookes are made English, to bring mischiefe enough openly and boldly in all estates, great and meane, young and old, euery where. So that now they be sold in euery shop in London, commended by honest titles, the sooner to corrupt honest manners, dedicated ouer-boldly to vertuous and honourable personages, the easier to beguile simple and innocent wit.

These are the words, as your wisedome smelleth I am sure, not of a yongue wit, but of a graue head, not of a meane Schollar, but of the best Schoolemaster that euer Eng-

ly to bee ouer-passed, nor quickly to be forgotten, but with earnest endeauour oftentimes carefully to be recorded, as good counsell expressed from an hearty good will with rare eloquence, tending to the glory of God, and benefit of this our Country, that neyther such as are well giuen, may be alienated from vertue, nor those which are ill bent, prouoked vnto wickednesse, through baudy, beastly, and blasphemous books.

Last of all, remember I humbly once againe in the bowels of Christ Iesus beseech you, remember another abuse that hurteth more than both those which I haue already mentioned: namely, profane playes, publickly vsed, set forth as banners of open defiance to the Gospell and godlinesse, and that vpon holy daies, yea, and in those places too (I mean the Vniuersities for learning, and London for resort) which ought to bee the Lanternes of godlinesse vnto all the Land beside. Preachers, euen the greatest for wisedome and yeares, and the greatest for zeale and knowledge, and not the smallest for authority, euery where cry out vpon them so zealously with

such

such griefe of heart, that they are euen tyred againe with crying. Doctours condemne them o, Bishops write against them p, yea, and the best Authors in these daies, of those wanton, yea, wicked toyes, are quite out of loue with them, and ashamed of their doings q. O that the Magistrate, our Soueraigne Magistrate I meane, would vtterly forbid them publickely to be vsed, that the common people might not haunt them, and all should be well.

o Cyril. Catech. 1. Mystag. Tertul. de Spect. p. Saluianus. inuenter of the 2. blast of retrait from places.
q Author of the 3. blast. of retrait from places, and also the Author of the schoole of abuse.

But to returne to my purpose, from whence I haue digressed; these errours, I feare mee, haue caused many to doubt, whether Saint Augustine were the Author of this Booke; but being left out, as now they are, I cannot see, why Saint Augustine might not make the same, the matter is so heauenly prayers; the words so holy, Scripture; euery thing so wisely, orderly, excellently done by the Author, that hee must needes bee a most excellent man, whosoeuer made the same: and a more excellent than S. Augustine, among the Doctors, I thinke was neuer any.

Which beeing so, I trust, I shall

not need to requeſt your Honour to accept this booke in good part : but to requeſt your Honour to pardon my boldneſſe in dedicating my ſimple doings, obſcure, as I am, and of perſon vnknown to your Honor, and to beare with my rude tediouſneſſe, and tedious rudeneſſe, I haue great need, and ſo I humbly doe.

The Lord Almighty, and King of glory, who hath caſt the eyes of his gracious countenance vpon you, abide with you for euermore : and with this new year, poure vpon your Honour a new increaſe of his heauenly bleſſings.

Amen.

The firſt of Iaunarie,
Anno Dom. 1581.

At your Honours commandement,

Tho. Rogers.

dedication.

A precious Booke of holy *Meditations*, *written by* that reuerend Father Saint Augustine: *which he calleth his* priuate talke with GOD.

Chap. 1.

Of the vnspeakeable sweetnes of God.

O Lord which knowest mee *a*, giue me grace to knowe thee *b*: to know thee, euen the strength of my soule *c*.

O my comfort *d*, shew me thy selfe: let me see thee, O light of mine eyes *e*.

Come, O thou mirth of my

a 1. Sam. 16. Psal. 1. 9. Acts 15. 8.
b Wis. 15. 3. Iohn 17. 3.
c 2. Sam. 22. 3. Psal. 18. 2.
d 2. Cor. 1. 3. Rom. 15. 5.
e Iob. 1. 4. 9. Iames 1. 17.

Heauenly meditations,

spirit: let me see thee, the ioy of mine heart *f*, and loue thee, the very life of my soule *g*.

Come in my presence, O my soueraine delight *h*, my sweete solace *i*, O my Lord God *k*, my life *l*, and the whole glory of my soule *m*.

Let mee finde thee, O mine hearts desire *n*; let mee hold thee, whom my soule doth loue *o*. O celestiall Bridegroome *p*, let me imbrace thee; O my soueraine comfort, both inward and outward, let mee possesse thee; O euerlasting blisse *q*, yea, in the middes of mine heart *r*, let mee possesse thee, O blessed life *s*, O surpassing sweetnes *t* of my soule.

Let me loue thee, O Lord my strength *u*, my fortresse, my refuge, and my Sauiour. Let me loue thee, O my GOD, mine helper *x*, mine high Tower, and mine

f Psa. 119.11.
g Eccl.23.4. Iohn 14.6.
h Sal. song. 1. vers.6. &c.
i Wis.16.21. Rom 15.5.
k Exod.15. 2. Psal.7.1.3. Mat.4.7.13. 1 Eccl.23.4. Coloss.3.4.
m psa.62.7. Iudith 15. 9.
n Psa.42.1.2.
o Sal.song.3. verse 3.
p Ephes.5. 22.23. Reuel.21.2.
q Ioh.5.12.
r Gal.2.20.
s Ioh. 11.25. Iohn 14.6.
t Psal.34.8.
u 2.Sam. 22. 2.3.
x Psal 18. vers.2. &.3.

mine hope *y* in all my trouble.

Let mee embrace thee, euen goodnes it selfe *z*, without who nothing is good; let mee inioy thee the very best *a*, without whom nothing is best.

O word *b*, more sharpe than any two edged sword *c*, open thou the secret parts of mine eares, that I may heare thy voice *d*.

Thunder, O Lord, from heauen *e* with a loude and mightie voice. Let the sea roare, and all that therein is *f*, let the earth be moued, and all that is in it.

Lighten mine eyes *g*. O incomprehensible light *h*; cast forth thy lightning, and scatter them *i*, that they regard no vanitie *k*.

Encrease thy lightning *l*, and scatter them, that the fountains of water may appeare, and the foundations of the world be discouered.

y psal. 61. 3.

z Mat. 19. 17. Luke 18. 19.

a Iam. 1. 17.

b Ioh. 1. 1. 2.

c Heb. 4. 12.

d pro. 2. 1. 2. Iohn 10. 3.

e psal. 18. 3.

f 1. Chro. 16. ver. 32.

g psal. 13. 3.

h Iohn 1. 5.

i psal. 144. 6. psal. 18. 14.

k psal. 119. 37.

l psal. 10. 1. 15.

Heauenly meditations,

O light inuincible, giue mee
m Pſ 119.18. fight *m* to ſee thee. Create a
n 1. Cor. 2. 15 16. new ſmelling, O Sauiour of
life *n*, that I may run after thee
through the ſauour of thy oint-
o Sal. ſong 1. ments *o*. Heale my taſting, that
verſ 2. 3. I may taſte, know, and diſcerne
p Pſal. 31. 19. how great thy goodnes is *p*, O
Lord, which thou haſt laid vp
q Deut. 6. 5. Mat. 22. 37. for them, who are filled with
r Prou. 2. 1. 2. &c. thy loue *q*.
1 Marke 12. 29. 30. Giue mee an heart, that may
t Deut. 6. 6. 7 thinke on thee *r*; a minde, that
u Deut. 30. 11. 12. &c. may loue thee *ſ*; a ſoule, that
x Mat. 10. 7. 38. &c. may remember thee *t*; an vn-
y Rom. 8. 35. 36. &c. derſtanding to know thee *u*;
Phil. 3. 7. 8. and reaſon, alwayes to ſtick faſt
z Deut. 13. 3. vnto thee *x*, the moſt ſoueraine
delight *y*. Let wiſe loue fauour
thee wiſely *z*.

a Iohn 11. 25 O life *a*, for whom all things
b 1. Cor. 3. 22. 23. liue *b*; O life, which giueſt mee
c Iohn 6. 57. life *c*, O life, which art my life *d*,
d Iohn 14. 6. by which I liue *e*, without
e Act 17. 21. which I die: O life, which raſ-

ſeſt

seſt mee to life *f*, without which I periſh: O life, whereby I reioyce, without which I am penſiue: O liuely, ſweet, and louely life alwaies to be thought vpon, wher art thou *g*, I beſeech thee? where may I finde thee, that I may faint in my ſelfe, and depend on thee?

O my loue, bee thou nigh in my minde, nigh in mine heart, nigh in my mouth, nigh in mine eares, nigh to aide me *h*: For I languiſh through loue *i*, for without thee, alas, I die: but when I thinke on thee, I reuiue againe.

Thy fauour refreſheth mee *k*, thy remembrance healeth mee, yet ſhall I not be ſatisfied *l*, till thy glory appeareth *m*, O thou life of my ſoule *n*.

My ſoule longeth, yea, and fainteth *o* through the remembrance of thee; when ſhall I

f Ioha 11.25

g Sal. ſong 8. verſ.6. Sal. ſong 3. verſ.6.

h Pſal.44.15 23.24.

i Pſa.69.19.18 Sal. ſong 3. verſ.8.

k Sal. ſong 8. verſ 2.

l Pſal.17.3.

m Col.3.4.

n Eccleſ.13.4

o Pſal.84.2.

come, and appeare before thy
p psal.42.2. presence *p*, O my ioy *q*!
q Iud.15.9. Wherefore hideſt thou thy
r Iob 13.24. face *r*, O my delight by whom
f Luke 10. 9. I reioyce *ſ*?

O thou faire one, whom I ſo
t psa.22.1.2. deſire *t*, where haſt thou hidde
u Sal. ſong. 5. thy ſelfe *u*? Thy ſente I feele,
verſ. 6 &c. therefore doe I liue, and am
ſomewhat comforted; but thee
I ſee not. I heare thy voice, and
I take heart againe.

But wherefore hideſt thou thy
x Iob.13.24. face *x*? Haply thou wilt ſay,
y Exo.33.20. No man ſhall ſee me and liue *y*.
O then Lord, Oh that I were
dead, ſo I might ſee thee; O let
mee ſee thee, that I may dye e-
uen here. I will not liue, die I
would, yea, I deſire to be looſed
z phil.1.23. and to be with Chriſt *z*; I deſire
to dye, that I may ſee Chriſt; I
refuſe to liue, that I may liue
a 2.Tim.2.11 with Chriſt *a*.

O Lord Ieſu, receiue my ſpi-
rit *b*;

rit *b*; O my life *c*, take my soule, my ioy, drawe my heart vnto thee; my sweete foode *d*, let me eate thee *e*; mine head *f*, direct mee; light of mine eyes *g*, inlighten mee: O my comfort, reioyce me; my Sauiour *h*, quicken mee: O Word of God *i*, refresh me; my praise *k*, comfort the soule of thy seruant *l*. Enter thereinto, O my ioy, that it also may ioy in thee *m*: Enter thereinto, O soueraigne sweetnesse, that it may sauour those things which are sweet: O light eternal *n*, shine thou ouer it, that it may vnderstand thee, know thee *o*, and loue thee *p*.

For, the cause, O Lord, why it loueth thee not, is, because it knowes thee not: and it knoweth thee not, because it perceiues thee not; it perceiueth thee not, because it comprehendeth not thy light, which doth

b Act. 7. 59.
c Iohn 14. 6.
d Iohn 6. 54. 55. &c.
e Mat. 14. 22.
f 1. Cor. 11. 3. Ephes. 5. 23.
g Iohn. 1. 9.
h 2. Cor. 2. 16.
i Iohn 1. 1.
k Exod. 15. 2. Deut. 10. 20. 21. Psal. 86. 4.
l
m psal. 4. 4.
n Iohn 1. 5.
o Iohn 17. 3.
p psal. 40. 16. Iohn 8. 42. Iohn 14. 15. 21. &c.

shine in darknes *q*, & the darkenesse comprehendeth it not.

O sight of the mind *r*, O lightsome truth, O true light, which inlightneth euery man that cõmeth into the world *s*: indeede that commeth into the world; but not wch loues the world *t*. For whosoeuer is a friend of the world *u* is an enemy to God.

O driue away the darknesse *x* from the deepe of my minde, that it may see thee by vnderstanding thee: and know thee, by comprehending thee; and loue thee, by knowing thee. For whosoeuer knoweth thee, doth loue thee *y*; hee forgets himselfe *z*, and loues thee more than himselfe *a*; yea, hee forsaketh himselfe and commeth vnto thee, that in thee alone hee may reioyce *b*.

Hence then is it, O Lord, that I loue thee not as I ought to doe,

1 Iohn 1.5.
Iohn 1.4.
Iohn 12.35. 46.
Iohn 1.9.
1 Iohn 2.15
Iames 4.4.
Gen.1.2.
Iohn 14.15. 16.17.
Luke 9.23. 14.
Mat.10.37. 8.39.
1.Cor.1.31.

doe, euen becauſe I know thee not ſo perfectly as I ſhould *c*: and becauſe I haue but a little knowledge of thee, I loue thee but little: and for that I loue thee but little, I do little reioyce in thee *d*. But departing from thee the true & inward ioy vnto outward, while I lacke thee, I ſeeke feined comforts in theſe outward things *e*. And ſo wretch that I am, that which with my whole heart, and with all my minde I ſhould haue ſurrendred vnto thee alone, that haue I giuen vnto vanities: and ſo through louing vanity *g*, I am become vaine.

c 1. Cor. 13. 9. 10.

d 1. Cor. 1. 31.

e 1. Ioh. 2. 15. 16.

f Deut. 6. 5. Mat. 22. 37. Mark 12. 29. 30.

g Pſal. 4. 2.

Hence alſo it is, that I reioyce not in thee *h*, nor cleaue to thee *i*, ô Lord, euen becauſe I delight in outward, thou in inward *k*: I in temporall, thou in ſpirituall ioyes: I am in minde diſtracted, in thought occupied, in talke

h Phil. 4. 1.

i Deut. 10. 20.

k Ioh. 4. 23. 24.

Heauenly meditations,

ſnarled about tranſitory things, & thou inhabiteſt the eternity *l*, and art euerlaſtingnes it ſelfe *m*. Thou art in heauen *n*, I on earth; thou loueſt things on high *o*, I baſe things belowe: thou heauenly, I terreſtriall. And how then may theſe contraries agree together *p*?

Pſal.57.15. a Bar.4.10. 4. b Mac.1.24. 15. c 1.Kings 8. 30.32. d Mat.6.30. e Col.3 12. f 2.Cor.6. 15.16.&c.

Chap.2.

Of the miſerie and frailtie of man.

Wretched man that I am *a*, when ſhall my crookedneſs be made euen to thy ſtraitneſſe *b*? Lord, thou loueſt ſolitarines *c*, and I company; thou ſilence *d*, and I noiſe; thou truth *e*, and I vanitie *f*; thou puritie *g*, and I follow

a Rom.7.24. b Hoſ.14.10 c Mat.6.5.6. d Eſay 32.11. e Pſal.25.10. f Gen.6.5. Mat.15.19. g Iob 15.15. 1.Ioh.3.3.

written by S. *Augustine.*

follow filthines *h*.

And what more, Lord? Thou art perfectly good *i*, I am euill *k*: thou art godly *l*, I am wicked *m*: thou art holy *n*, I am wretched *o*: thou art righteous *p*, I am sinfull *q*: thou art the light *r*, I am blinde: thou art the life *s*, I am dead: thou the Physitian *t*, I am sicke: thou the ioy *u*, I am sorrow: thou the soueraine truth *x*, I nothing but vanity, as all men liuing be *y*.

Alas therefore, O my Creator *z*, what shall I say? Listen, O my Creator; I am thy creature *a*, and am now cast away: I am thy creature, and now doe I die; I am thy creature *b*, and am now destroyed.

Thy workmanship I am. Thy hands haue made me *c*, and fashioned me.

h Esay. 64. 6.
i Psal. 118. 1. 29.
Ier. 33. 11.
Mat. 19. 16. 17.
k Gen. 8. 21.
Rom. 3. 10. 11. &c.
l Reuel. 15. 4.
m 1 Ki. 8. 46.
n Leuit. 19. 2.
1. Sam. 2. 2.
Esay 6. 3.
Reuel. 6. 10.
o Reu. 3. 17.
p Ps. 119. 137.
Dan. 9. 14.
Reuel. 16. 5.
q Eccle. 7. 2.
r Mica. 7. 8.
Iohn 14. 9.
Iohn 8. 11.
1. Ioh. 1. 5. 7.
s Iohn 11. 25.
Iohn 14. 25.
t Mat. 9. 12. 13.
u Iud. 15. 9.
1. Deut. 32. 18.
x Ioh. 14. 6. y ps. 39. 5. ps. 6. 2. 9. Wis. 13. Eccle. 12. 1. a Esar. 8. 7. 8. 9. b ps. 13. 9. 13 44. c ps. 119. 7

Heauenly meditations,

2. Sam. 8. 8. O Lord despise not the work of thine hands *d*, respect the wounds of thine owne hands, I beseech thee.

Esa. 49. 16. Loe, thou hast written mee vpon the palm of thine hands *e*, O Lord God, reade that writing, and saue me.

Behold, I thy creature sigh after thee *f*, thou art my Creator *g*, Oh make me new againe *h*. Behold, I thy workemanship crie vnto thee *i*, thou art the life *k*, Oh quicken me againe. Behold I thy handie worke looke vpon thee *m*, thou art my maker, Oh repaire mee againe. Spare me, O Lord, for my daies are but vanitie *n*.

Psa. 42. 1. 2.
Gen. 1. 26. 7.
Wisd. 2. 23.
Psa. 5. 1. 10.
Psal. 28. 1.
Joel 1. 18. 19.
Iohn 14. 6.
Psal. 119. 25. 37. 88.
Esa. 17. 7.
Iob 7. 16.

What is man that hee should talke with GOD his maker! Spare mee, O God, speaking vnto thee. Bee not angry with thy seruant *o* for presuming to talke with so mightie a Lord.

Gen. 18. 32.

Ne-

Necessitie hath no law. Griefe compells me to speake, and the miserie which I indure, enforceth me to cry out.

Sick I am, I cry vnto the Physitian; blinde I am, I hasten to the light; I am dead, and I sigh for life. Thou art the Physitian *p*; thou art the light *q*, the life thou art *r*, O Iesus of Nazareth *s*.

Haue mercy vpon me, O son of Dauid *t*, O fountaine of mercy *u*, haue mercy vpon mee, and hearken to the diseased which crieth for thine helpe.

O light passing by, looke vpon the blinde, stretch forth thine hand vnto him, that hee may come vnto thee, and see the light in thy light *x*. O life liuing euerlastingly *y*, call againe the dead vnto life.

But what am I that speaketh vnto thee? Woe is mee, Lord: spare mee, O Lord *z*, alas, I am euen

p Mat. 9. 12 13.
q Iohn 8. 12.
1. Ioh. 1. 5. 7.
r Iohn 14. 6.
s Mat. 26. 71
Mark 1. 24.
t Mat. 9. 27.
Mark 10. 47.
u Psal. 36. 9.
x Psal. 36. 9.
y Luk. 1. 35.
z Iob 7. 16.

a Esay 4.19.
b Esay.51.8
c Mat.25.41.

euen a rotten carkass *a*, the meat of wormes *b*, a loathsome vessel, euen matter for fire *c*.

What am I that speakoth vnto thee? Woe is mee, Lord, O Lord, spare mee a wretched man *d*: A man indeede, borne of a woman, of short continuance, and full of trouble: a man indeede, made like to vanitie *f*, compared to the fooliſh beasts *g*; and now in very deed like to them.

d Luk.13.27. Rom 7.4.
e Iob.14.1.
f Psal 144. 4.
g Psal.49.12 20.

And what am I more? a dark dungeon, miserable earth *h*, the childe of wrath *i*, a vessell of dishonour *k*, begotten in vncleannes *l*, liuing in wretchednes *m*, dying in distresse.

h Eccle.10.3 12. Eccle.17.33.
i Ephes. 2.3.
k Rom.9.21. 22.
l Psal.51.5.
m Iob.14.1.

Out vpon mee wretch, what am I? Alas what shall become of mee, that am a vessell of filthinesse, a coffin of rottennes, repleniſhed with stinch, and loathsomnesse, blinde, poore, naked,

naked, ſubiect to very manie troubles, ignorant both when I came into the world, and when I ſhall depart *n*, miſerable *o*, & mortall *p*, whoſe dayes paſſe away like a ſhade *q*, whoſe life vaniſheth like the moone light, now growing like a flower *r* on the tree, and by and by withering, flouriſhing now, fading by and by?

n Gen.27.2. Eccleſ 9. 12. Mat.24.44. Reuel.3.3.
o Iob 14.1.
p Rom.6.12. 2.Cor.4 11.
q 1 Chro.29. verſe 15. Pſal.102. 11.
r Iob 14.2. Pſal 103.15. Eſa.10.6.7.8

My life, I ſay, is a fraile life, a fleeting life *ſ*, a life, that the more it lengtheneth, the ſhorter it waxeth, the more it increaſeth, the nigher it draweth towards death, a life tranſitorie and deceitfull, repleniſhed with the ſnares of death *t*.

ſ Iob 7.6.7.

t Pſal.18.7.

Now am I iocund, anon ſad; now ſtrong, anon ſicke; now aliue, anon dead: now I ſeeme happy, but am alwaies miſerable: now merrie, anon mourning. And ſo are all things ſub-

iect

iect vnto mutabilitie, that nothing continueth in a ſtay one whole houre together.

Hence feare, thence trembling: hence hunger, thence thirſt; thence cold, hence heat: hence faintneſſe, then ſorrow ſpringeth; & after all theſe followeth vntimely death, which ſuddenly doth carrie miſerable men away after a thouſand waies.

This man it killeth with ſickneſs, that man it oppreſſeth with ſorrow; this man it famiſheth with hunger, that man with thirſt it diſpatcheth; this man it choakes with water, that man it ſtrangleth with an halter: One man it conſumeth by fire, another it deuoureth by wilde beaſts; with ſword it ſlayeth another; another it corrupteth with poyſon, and with ſome terrible feare it diſpatcheth

ſome

some other miserable man.

And yet there is a great miserie beside all this; and that is, although nothing be more certaine than death, yet woteth not man when hee shall depart *u*: and then takes he a fall, and leeseth his hope *x* when in his own iudgement hee stood full sure. For man cannot tell eyther when or where, or how hee shall die: yet is it appointed that he shall die *y*.

u Gen. 27. 2. psal. 39. 55. Eccles. 6. 12.
x Iob 8. 13. Prou. 30. 28
y Heb. 9. 27.

Now I see, Lord, how great is mans wretchednesse, wherein I am, & yet feare not: how much the miserie that I endure, and yet neither am troubled thereat, nor doe crie vnto thee? But, Lord, I will crie vnto thee, before I passe away, if haply I may abide in thee, and not passe away.

I will tell then, I will tell my miserie: yea, I will confesse my vilenesse

vileneſs before thee, and not be aſhamed.

z Exod. 15. 2. pſal. 43. 2. Eſa. 49. 5.
a Eſa. 12. 1. 2.
b Ioh. 1. 4. 9.

O my fortitude *z*, by whom I am vpholden, helpe me, aſsiſt me, O my ſtrength *a* by whom I am ſuſtained. Come light *b*, through which I ſee; appeare glorie *c*, through which I reioyce; and life *d*, wherein I ſhal liue, manifeſt thy ſelfe, O Lord my God *e*.

c pſal. 3. 3. pſal. 62. 9.
d Ioh. 14. 6.
e pſal. 104. 35 Eſay 25. 1.

Chap. 3.
Of Gods wonderfull light.

a Tob. 2. 9. 10.
b Iob 4. 3. 4. &c.

Light, which *Tobie* ſaw, when though blinde *a*, he taught his ſon the way of life *b*. O light, which *Iſaac* ſaw inwardly, when though outwardly blinde *c*, he told his ſon what was to come *d*. O light, I ſay, inuiſible, by which

c Gen. 27. 1.
d Gen. 27. 28 29.

which all the depth of mans heart is visible *e*. O light which *Iacob* saw, when according to thine inward instruction, hee foretold *f* what outwardly should happen to his sons.

Behold, darknes is vpon the face of the deep *g* of my mind, thou art light *h*; so a misty dimnes is vpon the waters of mine heart, but thou art the truth *i*.

O word by whom all things were made, and without which nothing was made *k*, O word, which art before all things *l*, & before which was nothing. O word creating all things *m*, without which all things are nothing. O word gouerning all things *n*, without which all things are nought worth. O word which in the beginning didst say, Let there be light, & there was light *o*, say likewise to me, Let there be light, & light shalbe

e 1.Kin.8.39. 1.Chro. 28.9 Eccles.42.18 1.Cor.4.5. Reuel.2.23.
f Gen.40.1. 2.3.&c.
g Gen.1.2.
h Luk.2.32. Iames.1.17.
i Iohn 14.6.
k Iohn 1.3.
l Pro.8.22. 23.24.&c. Wisd.9.9. Eccles.24.5. 6.&c.12.
m Iohn.1.3.
n Heb.1.2.3.
o Gen.1.3.

Heauenly meditations,

p Psal. 36.9. shalbe made, & I shal see light p, and discerne all that is not light. For without thee I put darknes
q Esa. 5.20. for light q, & light for darkness.

And so without thee there is present for truth, error; for wisdome, foolishnes; confusion and ignorance for knowledge; for sight, blindnesse; by-pathes for the right way; for life, death.

Chap. 4.
The frailtie of mans nature.

BEhold my LORD, because there is no life, there is death; nay rather there is no death, because death is nothing. For thereby we come vnto nought, while wee dread not to make
a Ier. 10.24. our selues nought a through sinne.

And that deseruedly, O Lord.

For

For when wee come to nought, like the running water *b*, we are recompenced according to our workes: because without thee nothing was done *c*, and we by doing nothing, are made nothing. For without thee, by whom all things are made *d*, and without whom nothing was made *e* (O Lord) the word *f*, O God the word *g*, by whom all things were made (without which was made nothing that was made) we are nothing.

Woe is mee wretch, so often blinded: because thou art the light *h*, and I am not with thee.

Woe is mee wretch, so often wounded; because thou art salvation *i*, and I am not with thee.

Woe is me wretch, so often infatuated, because thou art the truth *k*, and I am not with thee.

Woe is mee wretch, so often wandering, because thou art the way *l*,

b Psal. 38. 7.
c Iohn 1. 3.
d Pro. 8. 22, 23. &c.
Heb. 11. 3.
e Iohn 1. 3.
f 1. Iohn 5. 7. Reu. 19. 12. 13
g Iohn 1. 1. 3.
h Micah 7. 8. Iohn 1. 4. 9. Iohn 8. 12.
i Mat. 1. 21. Luke 2. 31. Phil. 3. 20. 1. Tim. 4. 10
k Iohn 14. 6.

1 Iohn 14.6. way *l*, and I am not with thee. Wo is me wretch, so oftē dead;
m Iob. 11.25. Iohn 14.6. because thou art life *m*, and I am not with thee. Wo is me wretch, so often brought to nothing; because thou art the word, by
n Iob. 1. 9, 10 which all things were made *n*, & yet I am not with thee, without whom nothing was made.
o 1. Iob. 5.7. O Lord the word *o*, O God
p Iob. 1.3. the word *p*, who art the light *q*,
q Iohn 8.12. by whō light was made *r*, who
r Iob. 1.5.7. art the way, the truth, and the
r Gen. 1.3. life *s*, in whom there is neither
s Iob. 14.6. darknes *t*, error *u*, vanitie *x*, nor
t 1. Iohn 1. 5. 6.7. death *y*. The light without wō
u psal. 119. ver. 176. all is darknes *z*, the way, with-
Esa. 53.6. out which, all is but by-pathes *a*,
x Iob. 8.44. the truth, without which all is
1. Io. 2. 21. 27. but falshood *b*, the life, without
y 2. Tim. 1. 11 Heb. 2. 14. 15 which euery thing is death *c*.
z Eph. 5. 7. 8 Col. 1. 12. 13. Speake the word Lord, let
a 1. Pet. 2. 25. there be light *d*, that I may see
b psa. 116. v. 11. the light *e*, and shun darknes;
c Rom. 5. 12. see the way, and shun by-paths;
d Gen. 1.3.
e psal. 36. 9.

see

see the truth, & shun falshood *e*
see life, and shun death.

Inlighten mee *f*, O Lord, my light *g*, my glory *h*, and my salvation, whom I will feare *i*, my Lord, whom I will praise *k*, my God, whom I wil worship *l*, my father *m*, whom I will honour *n*, & my spouse *o* for whom I will keepe my selfe.

Inlighten, O light, inlighten mee poore soule sitting in darknes & in the shadow of death *p*, and direct my feet into the way of peace, that I may enter thereby into the place of thy glorious tabernacle, euen to the house of God, with the voice of ioy *q* and thanksgiuing. For true confession is the very way *r* wherby I may come vnto thee the way, by which I may come out of by-pathes, and go againe vnto thee the way. For thou art the true way vnto life *s*.

f Psal.13.3.
g psal.27.3.
h Esa.60.10.
20.
psal.38.22.
i Eccl.34.14.
15.&c.
k psal.35.18.
psal.69.30.
l Deut.6.13.
Mat.4.10.
m Esa.63.16.
Gal.4.5.6.
&c.
n Mal.1.6.
Deut.5.16.
o Ephes 5.25
p Psal.107.
10.14.
Luk.1 79.
q psal.42.4.
r Rom.10.10
s Iohn 14.6.

Chap.

Heauenly meditations,

Chap. 5.
What is meant by becomming nothing.

I Will confesse therefore, O Father, Lord of Heauen and Earth *a*, vnto thee will I confesse my wickednes *b*, that I may attain vnto thy mercie.

a Mat. 11.27.
b Psal. 32.5.

I became wretched, and was brought vnto nothing, yet knew I not so much; for thou art the truth *c*, and I was not with thee. Mine iniquities did wound mee *d*, yet was I not troubled; for thou art the life *e*, and I was not with thee. They brought mee vnto nothing, for thou art the Word *f*, and I was not with thee, by whom all things were made, without who nothing was made *g*. And therefore being without thee I became

c Iohn 14.6.
d Ezra 3.7. Psal. 81.5.
e Iohn 14.6.
f Iohn 1.1. Heb. 1.2.3.
g Iohn 1.3.

became nothing. For it is nothing which bringeth vnto nothing.

By the word all things were made *h*, whatsoeuer was made, and after what form soeuer they were made. h Ioh. 1. 1. 2.

And God saw all that he had made *i*, and loe it was exceeding good. All things that were made, were made by the word: then vvhatsoeuer things were made by the vvord, are exceeding good. i Gen. 1. 31. Eccl. 39. 16. 33. Marke 7. 37.

Wherfore be they good? Because all things were made by the word; and without it vvas made nothing that was made *k*. For nothing is good vvithout the soueraigne good. k Ioha 1. 3.

But whereas good is not, there is euill, which indeede is nothing, because euill is nought else, but the want of good: euen as blindnes is nought else,

but the want of sight.

Euill then is nothing, because it was made without the word, without which nothing was made *l*.

Ioh. 1 1.3.

And that is euill, which is depriued of that good, wherby all things that are were made. But those things which bee not, are not made by him. And therfore they are nothing.

Then whatsoeuer was not made are euill. Because all things that were made, were made by the word *m*. And all which were made by the word, were exceeding good *n*: vvherefore forsomuch as all things vvere made by the word, euill things vvere not made by it.

m Ioh. 1. 1. 3.

n Gen. 1. 31. Eccl. 32. 16.

So it remaineth, that whatsoeuer things were not made, are not good: for all things are good which were made *o*. Therfore the things not made, are euill:

o Eccl. 39. 16 33.

uill: and ſo conſequently nothing: becauſe without the word nothing was made *p*. Euil then is nothing, becauſe it was not made. p Iohn 1.3.

But how is euill, if it was not made? Becauſe euill is a priuation of that which good is, thorow which good was made *q*. Then to be without the word is euill, which is to be as nothing. For beſides it, is nothing. q Gen.1.31.

But what is it to be ſeparated from the word? If thou wouldeſt know that, liſten what is meant by the word.

The word of God ſaith *r*, I am the way, the truth, and the life. Therefore to be ſeparated from the word, is to bee without the way, without the truth, without life, & ſo nothing without him: and ſo euill, becauſe it is without the word, by whom all things were made *ſ*, and they r Iohn 14.6

 ſ Iohn 1.1.3.

Gen. 1. 31. Eccl. 39. 16. 3.

were excellently good *t*.

1 Iohn 1. 3.

Againe, to be separated from the word, by which all things were made *u*, is nothing else but to vndoe, and of something to become nothing. For vvithout him it is nothing.

As often therfore as thou declinest from that which good is, thou separatest thy selfe from the word. For that is good. And so thou art made nothing, because thou art without the word, vvithout vvhich vvas made nothing that was made *x*

u Iohn 1. 3. x Micah 7 8

Now then, O Lord, my light *y*, thou hast lightned mee, that I may see thee: I haue seene, and know, that as often as I am separated from thee, so oft I become nothing. Because I forget goodnes *z* which thou art *a*; & therefore am made euill.

z Deut. 32. 18 a Mat. 19. 16 17.

Woe worth me wretch that neuer marked, how I became no-

nothing when I forsooke thee. But what needs this complaint? If I vvas nothing, I needed not to know.

Wee know that euill is nothing; and that is not, which is nothing; and that which is not good, is not, because it is nothing.

If therefore I was nothing when I was vvithout thee, I was but as nothing, euen like an Idoll, which is nothing *b*, hauing eares and heareth not *c*; a nose, and smelleth not *d*; eies & seeth not; a mouth and speaketh not; hands, and feeleth not; feet, and walketh not; & all the proportion of members, and yet liueth not,

b 1. Cor. 8.
c Psa. 135. 17.
26.
d Psa. 115. 5. 6. 7.

Chap. 6.
How the soule offendeth through sinne.

SO then as long as I was without thee, I was nought but very nothing: & therefore blinde I was, deafe I was, and without sense. For I neither knew what good was; nor shunned that euil was; nor perceiued my wounds when I was hurt; nor saw the darknes which I was in. Because I was without thee, the verie
a Ioh. 1. 4. 9. light *a*, which lighteneth euery man that commeth into the world.

Alack therefore, they wounded mee, yet I sorrowed not; they haled mee, yet I perceiued not, for that I was not; because
b Iohn 14. 6. I was without life *b*, which is
c Iohn 1. 1. 3. the word *c*, by whom all things were made.

And

And therefore, O Lord my light *d*, mine enemies did with me euen what they would, they ſtrucke mee, they ſtripped mee, they polluted me, they corrupted me, they wounded me: yea they killed mee, becauſe I forſooke thee *e*, and ſo became nothing without thee.

Alacke, O Lord my life *f*, by whom I was made *g*; my light *h*, whereby I am directed *i*, haue mercie vpon mee *k* O defender of my life *l*, and raiſe mee vp againe, O Lord my God *m*, my hope *n*, my ſtrength *o*; my rock, and my comfort in the day of my trouble *p*. Conſider mine aduerſaries *q*, and deliuer mee *r*, let them which hate mee *ſ* flie away from my preſence, and through thee let me liue in thee.

For they haue watched mee *t*, & ſeeing me without thee, haue deſpiſed mee. They parted a-

d Eſay 60. 19.20. Iohn 12.35. 36.37.
e Hoſ.7.13.
f Iob 11.21. Iohn 14.6.
g Gen. 1.2. 27.
h Iob 31.4. Coloſ.3.16.
i Iohn 8. 1. 1.Ioh.1.5.7.
k Luke 1. 7.
l Pſal.51.1.
m Pſal.22.19. 20.
n Pſal.18. 2.&c.
o Exod.15.
p Pſal.59.16. 17.
q Pſal.25.19. 20.
r Pſal.18.17.
ſ Pſal.59.1.2. Pſal.68.1.
t Pſal.37.3.

mong themselues the garments
w Psal. 22. 18 w of vertue, wherewithall thou hadst clothed mee; they made a way through me; they trode mee vnder their feete, they de-
x Psal. 79. 1. filed thine holy temple x with the dregs of wickednesse, they left mee desolate, pining away through sorrow. I followed after, blinde & naked, and shack-
y Prou. 5. 22 led with the cords y of wickednesse. They dragged mee after them in their circuit from vice to vice; and from mire to mire: and so went I full weakly, God knowes, before the face of him that pursued me.

Bond I was, yet liked I slauerie; blinde, and desired blindenes; bound & did not abhorre the shackles. I thought soure sweet, and sweet to be soure z.

Esa. 5. 20. Miserable I was, yet knew I not so much, because I vvas vvithout thy vvord, without which

which nothing was made *a*, through which all things are maintained, without which all things are brought to nothing. a Iohn 1. 3.

For as all things by it were made *b*, & without it was made nothing: so by it are all things maintained, whatsoeuer is either in heauen, or in the earth, in the sea, or in any deep place. Neither can any part sticke to other either in a stone, or in any other thing created; did not the word, by which all things were made maintaine it. b Iohn 1. 3.

Wherefore, O word, I will cleaue to thee *c*, that thou maist saue mee. For when I forsooke thee, I had perished *d*, hadst not thou which diddest make me *d*, renewed me againe. c Psal. 73. 28. d Gen. 1. 26. 27. Wisd. 2. 23. Eccl. 17. 1. 2. Col. 3. 10.

I sinned, thou didst visit me *e*; I fell, thou didst erect me *f*: I was ignorant, thou didst teach me *g*; I was blinde, thou didst lighten me *h*. e Psal. 8. 4. Acts 15. 14. f Psal. 37. 24. g Psal. 71. 17. Psal. 49. 10. 12. h Iohn 1. 9.

Chap. 7.
Of Gods manifold benefits conferred vpon man.

Psal. 7. 1. 2.

My GOD *a*, shew mee how much I wretch am bound to loue thee; how much I am bound to praise thee: how much I am bound to please thee.

Psal. 18. 13.

Thunder *b*, O Lord, with a great and mighty voice from aboue, into the inward eare of mine heart.

Psal. 119. 135
Psal. 143. 10.
Psal. 71. 2.
Esay 37. 20.
Gen. 1. 20. 27.
Eccles. 27. 1. 3. &c.
Luke 1. 78. 79.
Rom. 8. 11.
Phil. 1. 5.

Teach me *c*, and saue me *d*, so will I praise thee, for creating mee *e*, when I was nothing: for lightening mee, when I was in darknes *f*: when I was dead *g*, for reuiuing me: for cherishing me euen from my youth *h* with all good things.

Thou doest nourish me vnprofitable

fitable worme *i*, stinking in wickednes *k*, euen with all thy most excellent benefits *l*.

i Iob 25.6.
k Psal. 51.1. 2.3.
l Mat. 5.45.

Open to me, O key of *Dauid*, which doest open *m*, & no man shutteth against him, to whom thou openest; and doest shut, and no man openeth to him against whom thou shuttest: Open to mee the doore of thy countenance, that I may enter and behold, and know, and praise thee with all mine heart. For great is thy mercie toward mee *n*, and thou hast deliuered my soule from the lowest graue.

m Esa. 22.22. Reuel. 3.7.
n Psal. 86.13

O Lord our God how excellent is thy name in all the world *o*? What is man, that thou art mindfull of him *p*? & the sonne of man, that thou visitest him?

o Psal. 8.1.9.
p Psal. 8.4.

O Lord, the hope of the godly, and the Tower of their strength *q*; O God, the life of my soule *r*, by which I liue *s* without

q Psal. 61.3.
r Iohn 4. 14.
s Acts 17.28.

t Psal. 27. 1. without which I dye; O light t of mine eyes, by which I see, without which I am blinde; O the ioy of mine heart, & of my soule, let mee loue thee with all mine heart u, with all my soule, with all my strength, and with all my bowels: Because thou didst loue me first x.

u Deut. 6. 5. Deut. 11. 18. Mat. 23. 37. x 1. Ioh. 4. 19

And whence is it O Creator of heauen y, and of earth, and of the sea, which needest no good thing of mine z; whence is it that thou hast loued me?

y Ester 13. 10 Psa. 113. 13. z Psal. 50. 7. 8. 9. &c.

O wisedome, which openest the mouth of the dumbe a, O word, by whom all things were made b, open my lips c, giue mee a voice of thanksgiuing d, that I may vtter out all the benefits, which thou Lord hast bestowed vpon mee, euen from the beginning.

a Wis. 10. 1. b Ioan 1. 1. 3. c Psal. 51. 15 d Psal. 26. 7.

For lo I am, because thou hast created mee e. And the cause why;

e Gen. 1. 27.

why thou didst create & number mee among thy creatures, was thy predestination from euerlasting *f*, before thou madest any thing from the beginning; before thou diddest spread abroad the heauens, when there were no depthes, neither hadst thou made the earth nor settled the mountaines: before the fountaines abounded with water. Before all these things which by thy word thou didst create *h*, thou in thy most certaine prouidence of truth, didst foresee that I should be, yea thy minde was to make me thy creature.

Iob 33.4. Psal.100.3. Eccl.17.1.2. Col.1.16.
f Rom.8.29. 30.
g Pro.8.23. 24.25.26. &c.
h Iohn 1.3.

And whence then is it, O my Lord *i*, O gracious & most hie God *k*, whence is it, O most mercifull Father *l*, most mighty Creator *m*, & alwaies louing *n*? What deserued I at thy hands? what goodnesse sawest thou in mee, that moued thy most glorious.

i Bar.1.12.
k Psal.113.5
2.Esd.7.26.
l Psal.27.10. Esa.63.16. Luke 6.36.
m Eccl.16. 18.19. Eccl.17.1.2. 3.&c.
n Psal.27.10.

rious Maiesty to create me?

When I was not thou diddest
o Gen.1.27. Col.3.10. Wisd.1.23. create me *o*. I was nothing, and
p Psal.100.3. of nothing thou diddest make me somewhat.

And what kind of somewhat? Not a drop of water, not fire, not a bird, nor a fish, nor a serpent, nor a brutish beast, nor a stone, nor a stocke, nor of that kinde of things which haue onely but beeing, nor of that whose nature is onely to bee, and to growe: nor of that which haue onely beeing, growing, and sense. But about all these things, it is thy will that I should consist both of those things which haue but onely being, for I am: and of those things which as well growe as bee; for I am, and grow: and of those things also which haue being, growing, and sense; for I am, growe, and perceiue.

An

And yet more than this, thou haſt made mee a little inferiour to the Angels *q*. For I haue receiued reaſon at thine hands to know thee, as well as they. q Heb.2.7.

A little inferiour I confeſſe. For they haue an happy knowledge of thee, euen as thou art, but I know thorow hope: they face to face *r*, but I darkly thorow a glaſſe: they fully, but I in part. r 1.Cor.13. 10.12.

Chap.8.

The happie ſtate of man in the life to come.

BVT when that which is perfect is come *a*, that in part ſhall be aboliſhed; when with open face *b*, we ſhall ſee thy face. a 1.Cor.13. 10.12. b 2.Cor.3.18

Then what ſhall let vs to bee as good euen as angels *c*, ſeeing thou c Heb.2.7. Pſal.8.4.5.

thou, Lord, hast bedecked vs with the crowne of hope, which is adorned with glorie and honour; and seeing thou hast exceedingly aduanced vs as thy very friends?

Yea, euery way as good then, and equall to Angels. For so saith thy truth; They are equall vnto the Angels *d*, and are the sons of God.

d Luke 20. 36.

What are they else but the sonnes of God, if they be equall vnto Angels? Indeed they shall be the sonnes of God, because the sonne of man is made the sonne of God.

So that considering this thing I dare boldly say, Man is not a little inferiour vnto Angels. Man is not onely equall vnto Angels *f*, but man is aboue Angels. Because a man is a God, and God is a man *h*, but not Angell.

e Heb. 2. 7.
f Luke 20. 36
g Mat. 1. 23. & 16. 27. Luke 2. 11
h Iohn 1. 14.

An

And because the word which was in the beginning *i* God with God: the word whereby God said, Let there be light *k*, and light was made: the word by which all things in the beginning were made *l*, became flesh *m*, and dwelt among vs, and wee haue seene the glorie thereof, I say man is the most excellent creature of all other.

Behold thy glory, in which glorie *n*, at what time soeuer do glorie: Loe my ioy, wherein I reioyce *o*, when I doe reioyce, O Lord my God, my life *p*, and the whole glory of my soule.

Therfore, O Lord my God, I confesse that creating me a reasonable creature, thou didst create me after a sort as good as Angels. For by thy word I may be made perfect, so that I may attaine vnto the very state of Angels,

i Iohn 4. 11.
k Gen. 3. 3.
l Iohn 1. 3.
m Iohn 1. 14.
n Ier. 9. 23.
o Phil. 4. 4.
p Psal. 42. 8.

Angels, and haue the adoption of ſonnes *q*, by thine onely begotten Son, O Lord, thy welbeloued Sonne *r*, in whom thou art well pleaſed: by thine onely and right heire *ſ*, of one ſubſtance with thee *t*, and coetenall *u*, euen Ieſus Chriſt our only Lord *x*, our Redeemer *y*, our Inlightner *z*, our Comforter our Aduocate with thee *b*, the light of our eyes *c*: who our life *d*, and our Sauiour *e*, our onely hope *f*, who hath ued vs more than himſelfe *g*, whom wee haue an aſſu truſt laid vp in ſtore with the and free acceſſe vnto the becauſe hee gaue them po to bee the ſonnes of God *k*, them I ſay that beleeue in name.

q Rom.8.15. Gal.4.5. Epheſ.1.5.
r Mat.3.17. Mat.7.5. 2.Pet.1.17.
ſ Rom.8.16. 17. Heb.1.2.
t Heb.1.3.
u Heb.13.8.
x Rom.5.1. Rom.6.23. 1.Cor.1.7.8. 9.10.
y Mat.20.28. 1.Cor.1.30. Epheſ.1.7. 1.Tim.2.6. Heb 9.25. 26.27.28.
z Iohn 1.4.9.
a 2.Cor.1.5. 2.Theſ.2.16. 17.
b 1.Iohn 2.1.
c Ioh.8.12. Iohn 1.5.7.
d Iohn 5.21.24. e Matth.1.21. Luke 2.11. Act
f Coloſſ.1.27. 1.Tim.1.1. g Iohn 15.13. Eph
1.Ioh.3.6. h Epheſ.3.12. i Heb.4.16. k Ioh.

I wil praise thy name, O Lord, who by creating me after thine own image & similitude *l*, hast made mee capable of so great glory, as in time to become the sonne of God *m*.

l Gen. 1. 26. 27. 1. Cor. 11. 7.
m Iohn 1. 12. Rom. 8. 15. 16 17.

This condition neither trees, nor stones, nor generally those things which eyther moue, or increase in the ayre, or in the sea, or in the earth, attaine vnto, because he gaue them no power by the word, to become the sons of God *n*; for they haue no reason. For in reason consisteth the power, whereby wee know God. And this power he hath giuen to men, whom hee hath made reasonable, after his own image and likenesse *o*.

n Iohn 1. 12.

o Gen. 9. 6. Col. 3. 10.

I also, O Lord, am a man through thy grace, and by thy grace may be thy sonne, which they cannot be.

Whence haue I it, O Lord the

p Iohn 14.6.
q Col.1.15. 16.17.
r Iam 5.19. Dan.6.26. Baruc.4.10. 14.&c.
Gen. 1.1 &c.
s Gen.1.1.2. &c.
Iohn 1.3.
Gen.1.26.27
Psal.100.3.
Wisd.2.23.
Eccl.17.1. 2.3.&c.
u Gen.1. 25. Ier.27.5.
x Gen.1,11. 12.
Iob 38.21. 26.27.&c.

soueraigne truth *p*, and true Soueraigne, euen the first-born of euery creature *q*, whence hath it, that I may bee the sonne of God, which they cannot be?

Thou art the same God for euer *r*, thou madest all things: thou diddest create both man and beasts *u*, and stones, and greene things vpon the face of the earth *x*. For no merits were before, nor deserts. Because only of thy goodnes thou created all things. All creatures were like in merits, For none all deserued ought.

How is it then that thy mercie doth more appeare in thy reasonable Creature, then in all the rest which haue no reason? Why am not I as they be, or else all they as I, or alone as they? What merits had I? What had I deserued? that thou shouldest create mee

pow

power to become the sonne of God y, and deny the same to all thy other creatures?

y Iohn 1.12. Rom.8.15. 16.17.

Be it far from me, Lord, that I should thinke I had any merits. It was onely thy grace, it was of thy meere goodnesse, that I should bee partaker of that sweetnesse.

Wherefore through grace, which mooued thee to create me of nothing z, O Lord, giue mee this grace I beseech thee, that I may thank thee a for this thy goodnesse.

z Iob 10.8. Iob 33.4. Psal.100.3. Psa.109.7.3. a Psal.11.12. 17.

Chap. 9.

Of Omnipotencie.

THINE Almightie hand, O God, which is one, and the same alwaies a, hath cre-

a Mat.23.6.

ed both the Angells in hea-

uen,

uen, and the little wormes in earth *b*, no whit more glorious in them, nor inferiour in these.

b Gen. 1. 24. 25.

For as none other hand could create an angell, so none other could make the vilest worme: as none other could lay abroad the heauens *c*, so none other fashion the smallest leaf of a tree: as none other could make a bodie: so none other make one haire white or black *d*; but onely thine almighty hand, to which all things are alike possible *e*.

c Iob. 9. 8. Psal 104. 1. 2. 3. &c.

d Mat. 5. 36.

e Mat. 19. 26 Mark 10. 27. Marke 14. 36 Luke 11. 27.

For it is no more possible for thee to create a worme, than an angell, nor more impossible to spread out the heauen *f*, than a leafe. It is no easier for thee to fashion a small haire, than a big bodie; nor harder to build the earth vpō the water *g*, than to lay the waters vpō the earth

f Psal. 42. 5.

g Ps. 104. 5. 6

For thou GOD diddest what thou wouldest *h* in heauen and in earth, in the sea, and in all the deepes *i*, and mee among other things thou didst make euen as thou wouldest, couldest, and knewest best.

h Iob 23. 13. Psal. 115. 3.

i Psal. 115. 6.

Thine hand, O Lord, could haue made mee *k*, a stone, or a bird, or a serpent, or some brute beast; it knew as much, but it would not for thy mercie sake.

k Mat. 19. 26 Luke 18. 27.

Wherefore then am I not a stone, or a tree, or a beast? Because thy goodnes hath so ordained. Yet did not any merits of mine preuent thee, that thou shouldest appoint it so.

Chap.

Chap.10.
The incomprehenſible praiſe of GOD.

WHere ſhall I get, O my Lord, where ſhall I get ſufficient praiſes to extoll thee *a*?

a Pſal.106.2.
b Pſal.100.3

For thou madeſt mee *b* as I pleaſed thee, vvithout mine helpe: ſo canſt thou magnifie thy ſelfe as it pleaſeth thee without me.

Before thee, O Lord, thy praiſe is thy ſelfe. Let all thy works praiſe thee *c*, according to thine excellent greatneſſe.

c Song of the three children. ver. 57.
d Pſal 150.2
e Pſal.106.2

Thy praiſe, O Lord, is incomprehenſible *e*. It is neither in heart conceiued, nor vttered by mouth; nor perceiued by eare.

f Eſay 40.6. 7.8.

For theſe things do paſs away, but thy praiſe O Lord endures for euer. Th

The thought hath a beginning, and hath an end; the voice hath a sound, and the voice doth vanish: the eare doth heare, and hearing ceaseth: but thy praise O Lord, endureth for euer.

Who then can praise thee? what man can shew forth thy praises *g*. Thy praise is not transitorie, it endureth for euer.

g Psal. 106. 2 Eccles. 43. 30, 31.

He doth praise thee, who beleeueth thee to bee thine owne praise. Hee doth praise thee, who knoweth himselfe vnable to attaine vnto thy praise. O perpetuall praise, neuer vanishing; in thee is our praise, in thee shall my soule reioyce *h*.

h Ier. 9. 23. 1. Cor. 1. 5.

We praise thee not, but thou praisest thy selfe, by thy selfe and in thy selfe: and our praise also is in thee.

Then haue wee true praise, when we haue praise of thee *i*;

i 1. Cor. 4. 5.

when the light doth allow the light. For thou the true praise *k* giuest due commendation.

And as often as we seek praise of any other beside thee *l*, so often do we leese: hy praise. Because that is transitory, but thine is eternall. If we goe after transitory, we forgo eternall: and if we loue eternall, we must loath the praise that is transitory.

O Lord, my God *m*, praise eternall *n*, of whom all praise, without whom there is no praise, without thee I am vnable to praise thee: let me haue thee, and I will praise thee.

For what am I, Lord, of my selfe, that I should praise thee? Dust and ashes am I *o*, a dead and stinking dogge *p* am I, a worme *q*, and very rottennesse am I.

What am I to praise thee, O Lord God must mightie *r*, in whose

k Deut. 10. 12 Psa. 118. 14, Esa. 12. 2.

l Rom. 2. 29.

m Psa. 7. 1. 3.
n Deut. 10. 21

o Gen. 8. 27.
p 1 Sa. 24. 15. 2 Sam. 9. 8.
q Iob 25. 6.

r Est. 14. 19. Ier. 32. 18.

whose hand is the breath of all mankinde *s*, which inhabiteth the eternity *t*?

s Iob.12.10.
t Esa.57.15.

Shall darkneſſe praiſe the light or death life? Thou art light *u*, I am darkeneſſe, thou life *x*, and I am death. Shall vanity commend the truth? Thou art the truth *y*, but I a man become like to vanity *z*.

u Ioh.8.12.
x Ioh.1.5.7.
x Ioh.14.6.
y Ioh.14.6.
z Pſa.144.4.

Why then Lord ſhall I praiſe thee? Shall my miſerie praiſe thee? ſhall ſtinke commend ſweetneſſe? ſhall mans mortality *a*, who is heere to day, and gone to morrow *b*, praiſe thee?

a Wiſ.7.1.
b Eccl.10.11.

Shall man who is very rottenneſſe, or the ſonne of man a very worme *c*, praiſe thee?

c Iob.3.

O Lord ſhall he that is conceiued *d*, borne *e*, and brought vp in wickedneſſe, praiſe thee? no my God. Praiſe is not ſeemly in the mouth of a ſinner *f*.

d Pſa.51.5.
e Iob.14.4.
f Eccl.15.9.

O Lord my God, let thine

owne incomprehensible pow-
g Esa.44.6.7 Psal.145.3. erg, thine own vnlimitable wis-
h Iob 11.7. &c. Esa.40.28. dome *h*, thine owne vnspeaka-
i Psal.145.9. ble goodnes *i*, commend thee.
k Neh.9.35. Let thy more than excellent
l Psal.69.13. clemencie *k*, thy more than a-
m Esa 40.28 Ier.10.10. 1.Tim.1.17. bundant mercy *l*, thine euerla-
n Esa.40.28. sting vertue also, and diuinity *m*
praise thee.

Let thine almighty power *n*
with thy soueraigne gentlenes
and loue, whereby thou hast
o Gen.1.26. 27. Psal.100.3. created vs *o*, O Lord God, the
p Psal 42.8. verie life of my soule *p*, praise
thee.

Chap. 11.

The hope of a Christian must be cast vpon God.

a Gen.1.26. 27. Psal.139.14. 15. b Psal.57.1. AND I thy creature *a*, will
trust in the shadow of
thy wings *b*, euen in thy
mercy, wherby thou didst
dest create me.

Help

Helpe thy creature, whom of thy mercy thou hast created; let mee not perish thorough my sinne, whom of thy goodnes thou hast fashioned; neither bee confounded in my miserie, whom of thy clemency thou hast made.

For what profit is in creating mee, if I goe downe into mine owne corruption? what? hast thou, O God, created the sons of men in vaine c?

Thou hast created mee d, O Lord, gouerne that which thou hast created. Despise not, O GOD, the worke of thine hands e.

Of nothing thou didst create me f, & doubtlesse do not thou Lord direct mee, I shall come againe to nothing.

For as I was not sometime, and thou didst make me of nothing g; so Lord, if thou do not

c Psal. 88. 47.
d Psal. 100. 4. Wisd. 2. 23.
e Psal. 137. 8.
f Gen. 1. 26.
g Esa. 40. 28.

gouerne me, I shall returne to nothing in my selfe,

h 2 Chr. 14. 11. Psa. 70. 5. Psa. 109. 26. i Psa 142. 8. Ioh. 5. 26. 40 Ioh. 1. 1. 25. Col. 3. 4. k Ps. 94. 23.

Helpe me, O Lord *h* my life *i*, least I perish in my wickednes *k*.

O Lord, hadst not thou created me, I had not bin at all: but because thou hast created me, I am. And yet am I nothing, if thou giude me not. For no grace neither goodnesse of mine compelled thee to create me, but euen thine owne most fauourable goodnesse and mercy.

l Psa. 99. 8. 9. Psa. 41. 13. Mat. 4. 7. 10.

O Lord my God *l*, let that loue which compelled thee to make me, compell thee also to gouerne mee. For to what end did thy loue compell thee to make me, if I perish in my wickednesse *m*, and am not guided by thy right hand *n*?

m Psa. 94. 23. n Psa. 89. 13.

o Psa. 140. 8. Luk. 4. 12.

Let that mercy of thine, O Lord my God *o*, compell thee to saue that which is created, that compelled thee to create

that

that which was not. Let that loue winne thee to saue, which wanne thee to create. For it is no lesse now than it was; for so much as thou art loue *p*, who art alwaies the same *q*.

For thine hand is not shortned *r* that it cannot saue *s*; neither is thine eare heauy, that it cannot heare: But my sinnes haue separated betweene mee and thee; betweene darknesse and light *t*; between the image of death, and life *u*; betweene falshood and truth *x*; betweene this vanishing state of mine *y*, and thine eternitie *z*.

p 1 Ioh. 4. 8.
q Psa. 102. 27. Heb. 1. 12.
r Num. 11. 23.
s Esa. 50. 2. Esa. 59. 1. 2. Ioh. 8. 12.
t 1 Ioh. 1. 5. 7.
u Psa. 42. 8. Col. 3. 4.
x Ioh. 14. 6.
y Psa. 39. 5. Psa. 64. 9.
z 1 Ti. 1. 17. Heb. 1. 12.

Chap. 12.
Of the manifold snares of Concupiscence.

THese bee the shadowes of darknes wherewith I am couered in the dungeon of this dark prison wherin I lye groueling, vntill the day dawne, shadowes do depart, and light bee made in the firmament *a* of thy strength.

a Gen. 1. 3.

The voice of the Lord is mightie *b*, the voice of the Lord is glorious: let it speak, that light may be made *c*, darknesse may depart, the dry land appeare *d*, and earth may bud forth the bud of the hearbs, that seedeth seed, and bringeth out the fruit of righteousnesse of the kingdome of God.

b Psal. 29. 3.
c Gen. 1. 3.
d Gen. 1. 6.
e Gen. 1. 11.

O Lord, father *f* and God of my life *g*, by whom all things do liue *b*, without whom all things are as dead; leaue mee not in a wicked imagination, neyther giue mee a proud looke *i*. Take from me vaine concupiscence; and giue not mee thy seruant ouer into an impudent mind, but possesse thou mine heart, that alwaies it may thinke on thee.

Inlighten mine eies that they may behold thee, and neuer be lifted vp before thee, O eternall glory; but thinke humbly, not of thy wonders aboue their reach; that they may see those things which are at thy right hand, not the things at thy left.

And alwaies let thine eye-lids direct my steps *k*. For thine eye-lids do trie the sons of men *l*.

Affwage the heat of my concupiscence with thy goodnesse, which thou hast laide vp for

f Psal. 63. 16. Esa. 64. 8.
g Eccl. 23.
h Acts 17. 28.
i Eccl. 23. 6.
k Prou. 4. 25.
l Psal. 10.

Heauenly meditations,

m Psal. 31. 19. those that feare thee *m*, that with euerlasting desire I may
n Psa. 42. 1, 2. Psa. 84. 2. couet after thee *n*, that mine inner taste may not be inticed, & deceiued with vaine things, and
o Esa. 5. 20. so put sowre for sweete *o*, and sweet for sowre; darknesse for light, and light for darknesse; that I may be deliuered in the midst of so many snares as are
p Reu 12. 4. 17. layd by the enemy *p* to take the
q 1 Pet. 5. 8. soules of sinners *q*, wherewith the whole world is replenished. Which things S. *Iohn* did see, and passed not ouer the same in-
r 1 Ioh. 2. 16. silence, when he said *r*, For all that is in the world is either the lust of the flesh, the lust of the eyes, or the pride of life.

s Psa. 99. 8. 9. Esa. 42. 13. Luk. 4. 8. 12. Beholde, O Lord my God *s*, the whole world is full of the snares of concupiscence, which they haue prepared for our feet
t Psa. 57. 6. *t*, and who can escape them?
Psa. 142. 3. Euen he doubtless from whom thou

thou takest the lofty lookes *u*, that he be not taken by the lust of the eyes; from whom thou takest carnall concupiscence, that he be not taken by the lust of the flesh: and from whom thou takest a bolde and impudent minde, that the pride of life do not slily deceiue him. O most happy man for whom thou doest these things: for doubtlesse he shall goe vnpunished.

u Eccl. 23. 4. 5. 6.

Now then, O my redeemer *x*, by thy selfe I beseech thee, assist mee, that I fall not in the sight of my aduersaries, being taken by the traps which they haue set for my feet *y*, to bring down my soule. But deliuer me, O strength of my saluation *z*, lest mine enemies which hate thee, haue me in derision *a*.

x Ioh. 16. 45. Esa. 44. 34.
y Psa. 57. 6.
z Ps. 140. 7.
a Psa. 25. 2.

Arise, O Lord my God *b*, my mighty one *c*, and let thine enemies bee scattred *d*, they al-

Ps. 38. 16.
b Luk. 4. 8. 12
c Esa. 1. 24.
d Psa. 68. 1.

so that hate thee, let them flie from thy face.

As waxe melteth before the fire: so let the wicked perish at thy presence. But let mee be hid priuily in thy presence *e*, and reioyce with thy children, abounding with all good things *f*.

And thou, O Lord God, father of Orphanes *g*, and thou mother of thy poore children, listen vnto the crie of thy sons: spread out thy wings, that wee may flie there-vnder from the face of the enemy *h*.

For thou art the Tower of Israels strength, who wilt neither slumber nor sleepe *i*, keeping Israel: because he that fighteth against Israel, doth neither sleep nor slumber *k*.

e Psal. 1.20

f 1. Cor. 2. 9.

g Psal. 68. 5.

h Psal. 62. 3.

i Psal. 12.

k 1. Pet. 15. 8. Reuel. 12. 12. 17.

written by S. Augustine.

Chap. 13.

Of mans miserie, and of Gods benefits.

O Light *a*! O clearnesse, whom none other light or clearnesse doth behold! O Light, which darkneth all light! O Clearenes, which dimmeth all strange light! O Light, from which all light! O Clearnes, from which all clearnesse doth proceede! O Clearnesse, in respect whereof, all other brightnes is but darknesse; and all other light but dimnesse!

a 1 Iohn 5. 7.

O most soueraigne Light, whom no blindnes can darken; nor mystinesse dim, nor darknesse obscure: nor any let close vp: nor shadow keep away!

O Light, which enlightenest all things at one time together, and

and alwaies, swallow me vp into the depth of thy brightnes, that I may on all sides beholde thee both in thy selfe, and me in thee: and all things vnder thee.

b Psa.27.9. Psa.71.18. Forsake me not *b*, O Lord, lest the shadowes of mine ignorance do increase, and mine offences multiply.

For without thee euery thing is darknesse to me, & all things are euill: because nothing is good without thee, the true, only *c*, and soueraigne good *d*.

c Mat.19.16. 17 Mark.10.17. 18. Luke 18.18. 19. d Iam.1.17. e Psa.99.8.9. Esa.51.13. This I acknowledge, and this I know, O Lord my God *e*. For be I in any place without thee, euill is it with mee hauing not thee, not only outwardly to my body, but also inwardly to my soule, because all abundance being not with thee my God, is but beggery: but when thy glory appeareth *f*, I shall be satisfied. And, O Lord, my blessed life *g*, grant

f Psa.17.15. g Psa.42.8.

grant that I may confesse my wretchednesse vnto thee *h*: for from thee the soueraigne *i*, and very good *k* it selfe, & from the vnitie of thy goodnesse, hath the diuers kind of temporall things separated me, being fallen into sin through carnall senses, and from one it hath parted me into many things: so the aboundance to me was cumbersome, and pouerty was plentie, while I hunted after this and that, and yet could neuer be satisfied; for in my selfe I found not thee the vnchangeable *l*, and singular *m*, and vnteparable, & only good: which had I once attained, I should want *n* no more; which had I once found out, I should weepe no more *o*; which did I once enioy, mine heart would be at rest.

h Psa. 32. 5.
i Iam. 8. 17.
k Luk. 11. 18. 19.
Eccl. 23. 4.
Ioh. 14. 6.
1 Rom. 1. 23.
1 Tim. 1. 17.
m Mat. 19. 16 17.
Mar. 10. 17. 18.
n Reu. 7. 16. 17
o Reu. 21. 4.

O miserie vpon miserie, sith my miserable soule doth flie from.

from thee with whom she hath
p 1.Cor.2.9. abundance *p*, & ioy *q*; and fol-
q Reu.7.17. loweth the world, with whom
r Luk.16.15 she hath pouerty *r* & sorrow *s*.
s Luk.6.25.
t Esa.51.6. The world crieth, I vanish *t*;
2.Pet.3.5.6. 7. O Lord, thou crieſt, I refresh *u*;
1.Ioh.2.15. 16.17. yet doth my wicked wretched-
u Mat.11.28 29.30. neſſe more follow that which vanisheth, than him who refresheth. This verily is my weakneſſe.

O Phyſitian of the ſoule, cure it, that I may praiſe thee,
x Psal.35.2. Acts 4.12. euen the ſaluation of my ſoule *x*, and that with my whole heart, for all thy benefits, wherewith thou haſt refreſhed mee, euen
y Psal.71.5. from my youth *y*.
z Psal.71.9. Caſt me not off *z* in the time of my age: forſake mee not when my ſtrength faileth, O Lord, for thine owne ſake, I beſeech thee.

a Gen.1.26. 27. 2.Cor.11.7. Thou didſt make me *a* when I was not: thou didſt redeeme

me *b*;

me *b*, when I was forlorne, I had beene destroyed, I had died: but thou camest downe vnto the dead, thou tookest mortality vpon thee *c*.

Thou a king *d* camest down *e* vnto thy seruant: and to redeeme thy seruant thou diddest giue thy selfe *f*, and that I might liue, thou diddest die *g*, and ouercame death *h*.

When thou didst humble thy selfe *i*, thou diddest exalt me: I was lost, I followed after wickednesse, I was a bondslaue to Sathan: but thou wert sold for mee *k* to redeeme mee: and so thou louedst me / that thou gauest thy bloud a ransome for me *l*.

O Lord, thou hast loued mee more than thy selfe *m*: because for my sake thou wouldst needs die *n*.

On such wise, & with so dear

b Psal.31. 5. Titus 2.14. 1Pet.1.18.19 Reuel.5.9.
c Iohn 1.14. Luke 2.7.
d Phil.2.6.7
e Iohn 3.13. Iohn 6.33. 38.&c. Eph 4.8.9.10
f Rom. 4. 25. Rom.8.31. Gal.2.20. Ephes 5. 2.25
g Rom.5.6.7 1.Cor. 8.11. 1.Cor.15.3.
h 1.Cor. 15. 15.26.&c. 2.Tim.1. 10. 1 Phil.2.6.7. Heb.2.9.
k Mat. 27.3 4.5. Acts 1.16.17
l Ioh.1 5. 13 Ephes.5. 8. 1.Iohn 3.6.
m 1.Pet.2.24 Ephes.1.7.
n Rom.5.7.8 n 2.Cor.5. 14.15.

a price thou haſt brought me
p Heb. 11.13. 16. home from baniſhment *p*, re-
q Gal. 2.4. Gal. 5.1.13. deemed me from bondage *q*,
r Eſa. 53.3. 4. &c. withdrawne me from puniſh-
ſ Reu. 14.1. ment *r*, called me in thy name *ſ*,
t 1. &c. Reu. 22.4. and ſealed me with thy blood *t*,
u Reu. 7.3. that I ſhould euermore haue
thee in remembrance, and ne-
uer forget him, who for my ſake
u Gal. 3.13. ſhunned not the croſſe *u*.

Thou haſt anointed me with
x 2 Cor. 1.12. that oile *x* wherwith thou waſt
y Act. 11 26 Act. 26.28. anointed, that of thee Chriſt
a Pet. 4.16. might be called a Chriſtian *y*.
z Eſa. 49.16. Loe, thou haſt written me vp-
on thine hands *z*, ſo to haue me
in remembrance, if ſo be con-
tinually I haue thee in mind.
And thus alway thy fauour, and
a Pſa. 59.10. thy mercy haue preuented me.
For out of many and great pe-
rils thou haſt deliuered me o-
b Pſa. 34.6.7 Eccl. 5.1.2 3. &c. tentimes *b*, O my Sauiour.

When I haue wandred, thou
haſt reclaimed mee; when I
hau

haue beene ignorant, thou hast instructed mee; thou hast corrected me, when I haue sinned; when I despaired, thou hast comforted me; when I fell, thou hast raised me; thou hast vpheld me when I haue stood; when I haue trauailed thou hast guided me; when I haue come home, thou hast receiued mee: thou hast watched mee, when I haue slept: and when I haue cryed, thou hast heard me. c Psa. 18. 12. Dan. 6. 17.

Chap. 14.

That the eyes of the Lord are continually vpon the doings and cogitations of men.

FOR these and many moe good turnes hast thou done mee, O Lord my God *a*, the very life of my soule *b*, a Psa. 7. 5. b Psa. 42. 8. Eccl. 23. 4. Ioh. 14. 6.

And

And doubtlesse it should be a pleasure to me not only to talke and think alwaies of them, but
c Psa. 116.12 23.17.18. also euermore to thanke thee *c*,
d Deut. 6.5. Deut. 11.18. to praise thee, to loue thee for
Mat. 22.37. Luke 10.27. all thy good things, and that with all mine heart *d*, and with all my soule, and with all my minde, & with all my strength, yea from the very pith and intrals of my heart, and of all my
e Psal 7.1.3. ioynts, O Lord, my Lord *e*, the blessed sweetnesse of all which delight in thee.

But thine eyes haue seene
f Psa. 136.16 mine imperfection *f*: thine eies I say are much brighter than
g Eccl. 23.19 the Sunne *g*, beholding all the waies of men, and the ground
h Pro. 15.3. of the deepe, and in euery place
i Psal. 47.2. 2.6.7.8. Mat. 11.25. at all times looke both vpon the euill and the good *h*.
k Ier. 23.23. 24. For since thou rulest all things *i*, fillest all things *k*, and
l Psal. 139.7. &c. alwaies wholly euery where *l*:

yea

yea since thou hast a care of all things that thou hast created (for thou hatest nothing which thou hast made *m*:) thou dost so behold my waies & my steps *n*, and so watch and warde night and day for my safety, looking so narrowly vpon al my paths *o*: like a continual watchman *p*: as though thou haddest forgot thine other creatures of heauen and earth, and haddest cast all thy care vpon me alone, hauing no care at all of the rest. For the light of thine vnchangeable sight neither encreaseth, doe thou but see one; nor diminisheth, if thou behold infinite and diuers things. For euen as at one time thou considerest the whole perfectly together: so doth thy whole countenance behold at one time all particulars, although diuers, and that perfectly together,

m Wisd. 11. 25.
n Iob 31. 4.
o Iob 13. 27.
p Psal. 121. 4. Psal. 127. 1.

ther, and wholly. Yet seest thou all things as one thing, and one thing as all things: for thy selfe art whole, and canst neither be diuided, changed *q*, nor diminished.

q Iam. 1. 17.

And therefore thou beeing whole in time, and without time, doest behold me wholly together, and alwaies, euen as though thou haddest nought else to consider of. Yea, so thou standest vpon my guarde, as though thou wouldest forget all other things, & bend wholly to me alone. For alwaies thou shewest thy selfe present, and offerest thy selfe ready at all times vnto me, if thou finde me ready to receiue thee.

O my Lord, goe I where I will, thou wilt neuer forsake me *r*, vnlesse I forsake thee first.

r Iosh 1. 9. Heb. 13. 5.

Whereſoeuer I become, thou leaueſt me not. For thou art euery

uery where *s*. So that to what place soeuer I goe, I may finde thee, by whom I may be, that I perish not without thee, because without thee, I cannot be.

s Iob. 23.8. 6.10.13. Psa. 139.7. 8.9.10.11. Ier. 23.23.24.

Aud therefore I confesse indeed, that whatsoeuer I do, and whereseoeuer I doe it, I doe it in thy presence *t*: and that whatsoeuer it bee which I doe, thou seest it better than I which do it.

t Eccl. 23.19. 20. Psa. 138.10. 11.12.

For when I doe ought at any time, thou art present at all times, as a continuall beholder of al my thoughts *u*, intentions, delectations and doings.

u 1 King. 8. 39. 2 Cor. 6.30.

O Lord, my sighing is not hid from thee *x*, and my verie thought is open to thy sight *y*.

Psa. 44.20.21 Pro. 24.12. Luk. 16.15.

x Psa. 38.9.

Thou knowest, Lord, whence the spirit commeth, where it is, and whither it goeth. For thou art the tryer of all spirits *z*.

y Iob 42.2. Psa. 94.11. Psa. 139.2.

z Pro. 16.2.

Also, thou best knowest inwardly, whether the roote of

that

that tree which hath faire leaues, be sweet or sowre; yea thou narrowly doest search the very pith of the rootes; and by the most euident truth of thy light, thou gatherst, numbrest, considerest, and sealest not the intent onely, but the very pith also of the roote thereof, that thou maiest render vnto euery man not onely according to his works *a*, but also according to the inner and secret pith of the roote, from which proceedeth the intent of the worker *b*.

a Psal. 62. 12. Pro. 24. 12. Ier. 32. 18. 19 Hos. 4. 9. Mat. 16. 27. Reuel. 22. 12.

b Mat. 15. 18. 19. Marke 7. 21.

What I suppose when I work what I thinke, and wherein I delight, thou beholdest; thine eares doe heare it *c*, thine eyes see it *d*, and consider it; thou sealest, markest, notest, and writtest the same into my booke *e*, bee it good or euill, that afterward, when the bookes shall be opened *f*, & the dead iudged

c Psal. 94. 8. 9. 10. 11.

d 1. Chr. 16. 9 Amos 9. 8.

e Reuel. 5. 1. 2. &c.

f Reu. 21. 12.

according

ged according to the things written in those bookes, thou maiest render for well dooing rewards *g*, and punishment for wickednes *h*.

Happely this it is, which thou didst say by these words, I will see what their end shalbee *i*, and which is spoken of thee on this wise, Hee trieth the perfection of all things *k*. For thou, doubtlesse, in all that we do, regardest the ende of the intent, more than that which was done.

And when I diligently consider these things, O Lord my God, terrible and mightie *l*, I am vtterly agast, both through feare and shame, forsomuch as wee haue great neede to liue well and vprightly *m*, because we do all things in the presence of that Iudge, who seeth all things *n*.

g Mat. 25. 34
h Mat. 25. 41
i Reu. 22. 15
k Iob 28. 3
l Neh. 9. 32
m Boet. in his 5. book de consolat. Prof. 6.
n Eccle. 1. 23. 19

Heauenly meditations,

Chap. 15.

That man of himselfe can doe nothing without the assistance of God.

O Lord most mightie *a* and puissant, God of the spirits of all flesh *b*, whose eyes are vpon the wayes of the sonnes of men *c* from the time of their birth, euen till the day of their buriall, that thou mightst render vnto euerie man according to his workes *d*, either good or euill *e*.

Shew vnto me, that I may confesse my wretchednesse to thee. For I said, that I was rich *f*, and had needs of nothing; & knew not how that I was wretched and miserable, and poore, and blinde, and naked.

I supposed my selfe should bee somewhat, when indeede I was nothing. I professed my

a Neh. 9. 12.
b Num. 27. 6
c Ier. 32. 19
d Psa. 62. 12
e 2. Cor. 5. 10
f Reuel. 3. 12

selfe

selfe wise g, & I became a fool. I thought I was prudent, and I was deceiued. For now I see, it is thy gift h, without whom we can doe nothing i. Because if thou Lord keepe not the citie k, in vaine doth hee watch that keepes the same.

Thus hast thou taught mee, that I might know my selfe. For thou hast forsaken me, and tried me l, not for thine own sake, that thou mightest know mee; but for my sake, that I might know thee.

For as I said, I thought Lord I should haue bin somewhat of my selfe; I thought I had sufficiencie of my selfe m; and perceiued not how it is thou Lord, which ruledst me n, vntill thou wentest far fromme for a space o, and I tooke a fall. Then did I see and perceiue, how it was thou which ruled me; and how

g Rom. 1. 22.
h Iam. 1. 17
i 1. Iohn 15. 5.
k Psal. 127. 1
l Psal. 37. 3
m 2. Cor. 3. 5
n Psal. 48. 14
o Psal. 71. 13.

I fell of my selfe, and rose againe through thy grace *p*.

O light *q*, thou hast opened mine eyes, & raised me vp, and lightened me *r*. Now therefore I see, that mans life vpon earth is but a tentation *s*; and that no flesh can glorie in thy sight *t*, nor be iustified *u*. For all goodnesse, be it little or much, is thy gift *x*; and we haue nothing of our selues but euill *y*.

Whereof then may all flesh glorie, of wickednes? but that is no glorie, but miserie *z*. May it glorie of any good then? and of anothers goodnesse? O Lord, goodnes is thine *a*, and thine is the glorie *b*. For he who seeketh of thy goodnes his owne *c*, and not thy glorie, is a verie theefe and robber like the diuell himselfe, who would haue robbed thee of thy glory *d*.

For who soeuer would haue praise

p psa.37.23 24.
q Iohn 1.7
r Iohn 8.4.5 7.8.9
s Iob.7.1.2.
t 1.Cor.1.29
u Rom.3.20
x Iam.1.17
y Esa.64.6.
z psal.51.2
a 1.sam.2.17
b 1.Chro.16. ver.28.29
c Iohn.5.44
d Esay 14.13

praise e of that good thing which is thine, and seeketh not therein thy glory, but his own; yea although hee get praise of men f for thy gift, yet is he dispraised of thee: Because of thy gift he sought his glorie, and not thine. And he who is praised of men, and dispraised of thee, neither can bee defended by men, when thou shalt iudge; nor bee deliuered, when thou shalt condemne.

e Ier. 9. 23.

f Eccl. 11. 2.

But ô Lord, who hast formed mee g from the wombe of my mother, suffer me not to fall into that reproach; & neuer let it be cast in my teeth that I would haue stolne away thy glory.

g Esay 44. 25.

All glorie bee ascribed vnto thee h, from whom all goodnes doth proceede i; but vnto vs open shame k, and miserie, to whom all euill dooth belong, vnlesse thou take mercy l,

h Luk. 2. 14.

i Iam. 1. 17

k Dan. 9. 7.

l Wisd. 11. 20

For thou shewest mercie, O Lord, thou shewest mercie ouer all *m*, and hatest nothing which thou hast made *n*; thou giuest vs of thy good things *o*, and makest vs rich, O Lord God, with thy most excellent benefites *p*. For thou louest the poore *q*, and makest them rich euen with thine owne riches *r*.

O Lord, behold now we are thy poore children, & thy little flocke *s*: open to vs thy gates *t*, that the poore may eate, and be satisfied *u*; so they which seeke thee, will praise thee.

For I knowe Lord, and confesse through thine instruction, that they alone shall be enriched *x*, who know themselues to be poore, and acknowledge their pouertie before thee. For such as thinke themselues rich *y* when they are poore, shall be barred from the participation of thy riches. Where

m Esay 54.7
n Wis.11.25
o Iohn 5.8
p Psal.113.5
q Psal.12.5
r Luk.6.20.
s Luk.12.32
t Psal.78.13
u Psal.22.26
x Mat.5.3
y Reuel.3.17

written by S. Augustine.

Wherfore ô Lord my God *z*, vnto thee do I confesse my pouertie, that all the glory may be thine *a*: inasmuch as the good which I haue done is thine.

I confesse, O Lord, as thou hast taught mee, I am nothing else but altogether vanitie *b*, a shadow of death *c*, a darke dungeon, and a barren and emptie ground *d*, bringing forth nothing without thou blesse mee, and bearing no fruit but confusion, sinne, and damnation.

If I had any goodnesse, I receiued it of thee *e*: If I haue any at this time, it is thiue, or I haue it from thee. When I stood, I stood through thee; but when I fell, I fell through my selfe, and alwayes I had stuck in the mire *f*, if thou hadst not plucked mee out; I had alwaies bin blinde, if thou hadst not enlightned mee.

When I fell, I had not risen a-

z Psal. 7. 2

a 1. Chron. 9. 10

b Psal. 39. 5

c Psal. 44. 19

d Gen. 1. 2

e 1. Cor. 6. 9

f Psal. 69. 14

gaine, vnlesse thou haddest reached foorth thine hand *h*. Yea, and when thou haddest created mee, I had fallen by and by, if thou hadst not held mee vp *i*. And oftentimes I had perished, haddest thou not gouerned mee *k*.

h Psal. 37. 23
i Phil. 2. 13
k Esai. 48. 17.

Thus euermore, Lord, euermore thy grace and mercie hath preuented me *l*, deliuering me from all euill, sauing mee from those past, sauing me from these present, and arming me against miseries to come: in like sort cutting away the snares of sinne before mee, & remouing all occasion and causes of offence. For vnlesse thou haddest done so, I had committed all the sins of the world.

l Psal. 59. 10.

For I am perswaded, o Lord, there hath no sinne been committed afore time by man, but another may do the same, if his

Creator leaue him, by whom he was made a man m. But that I did not so, thou hast brought it to passe n; that I abstained, thou diddest command; and that I beleeued, it was of thy grace powred vpon me.

m Iob 10.8

n 1.Cor.4.7

o Wis.3.14

For thou, Lord, diddest guide me both for mee and thy selfe; and thou hast giuen mee p grace and vnderstanding, to abstaine both from adulterie, and other wickednesse.

p Iam.1.17

Chap. 16
Of the Diuell, and his manifold tentations.

THere wanted a tempter: but thou wert the cause that he was absent: there wanted place, and time, & that they should bee lacking thou didst worke. There wanted neither tempter, nor place,

nor time: but thou heldest me backe, that I should not consent. The Tempter came, foule and ougly as hee is; but thou didst comfort mee, that I might despise him. The Tempter came armed and strong *a*; but thou diddest both incourage mee, and bridle him, that hee could not ouercome. The Tempter came like an Angell of light *b*; but that hee might not deceiue mee, thou diddest take him vp, and that I might know him, thou didst know him. For hee is that great and red Dragon *c*, the old serpent, called the Diuell & Sathan, hauing seuen heads, and tenne hornes, whom thou hast created to play in this great, and wide Sea, wherein are things creeping innumerable *d*, both small beasts and great; that is, diuers kindes of Diuels, which

a. Luk. 11. 21.

b. 2. Cor. 11. 14. 15.

c. Reuel. 12. 3

d. psal. 104. 25

dos

doe nothing neither day nor night, but range vp and down, seeking whom they may deuoure *e*, if thou preserue not.

For hee is that old Dragon *f*, which sprang vp in the Paradise of pleasure *g*, drawing with his taile *h* the third part of the Starres of Heauen, and casting them to the earth; which infecteth the waters of the earth with his poison, that men drinking thereof may die: he spreadeth sharpe things vpon the myre *i*: and trusteth that hee can drawe vp Iordan into his mouth *k*: hee is made without feare *l*.

And who can saue vs from beeing deuoured of him? who can pluck vs out from his iawes, but thou onely, O Lord, who hast broken the heads of that great Dragon *m*?

O Lord helpe vs *n*: O Lord spread

e 1. Pet. 5. 8
f Reuel. 12.
g Gen. 3. 1
h Reue. 12.
i Iob. 41. 22
k Iob 40. 18
l Iob 41. 24
m Gen. 3. 15
n Psa. 44. 26

spread foorth thy wings vpon
o Psa. 17.8. vs *o*, that vnder them wee may
flie from the face of this Dra-
p Reu. 12. 13. gon, which pursueth vs *p*: and
with thy shield saue vs from his
q Reu. 12. 3. hornes *q*. For his continual care
and onely desire is, to deuoure
r 1. Pet. 5. 8. the soules *r* whom thou hast
s Gen. 1. 26. created *s*.

And therefore vnto thee wee
t Isa. 33. 3. doe crie *t*, O Lord our God, de-
liuer vs from our dayly aduer-
u Mat. 6. 13. sarie *u*, which whether we sleep,
x 1. Cor. 10. or wake, or eate, or drinke *x*, or
whatsoeuer wee doe, lieth at vs
y 1. Pet. 5. 8. night and day *y*, by all meanes,
z Eph. 6. 10. by all subtilty and craft *z*, now
openly, now couertly ayming
at vs with his poysoned arrows
a Eccl. 21. to destroy our soules *a*.

And yet, such is our extreame
madnes, ô Lord, that albeit we
doe continually behold the dra-
gon before our eyes with open
mouth prepared to deuoure vs,

b, yea

b, yet nerethelesse we snort *c*, and sport in our securitie, as though wee were safe before him, who desireth nothing but our destruction *d*.

b Reu. 12. 17
c 1. Thes. 5. 6
d Reu. 12. 20

The enemie to murther vs, watcheth alwaies, and sleepeth not *e*: and we sleepe, but watch not *f* for thy saluation.

e Mat. 26. 41
f 1. Thes. 5. 6

Behold hee hath laid infinite traps before our feete *g* to take vs: and all our waies he hath filled with snares to catch our soules *h*. And who can escape?

g 1. Tim. 3. 7
h Psal. 59. 3

Hee hath laid snares in riches, snares in pouertie, snares in meat, snares in drinke, in pleasure snares, in sleepe snares, and snares in watching: hee hath layd snares in our words, snares in our workes, and snares in all our waies.

But, O Lord, do thou deliuer vs from the snares of the hunter *i*, & from the euill world, that

i Psal. 31. 3.

wee

wee may praise thee, saying:

Blessed bee the Lord *k*, which hath not giuen vs a prey vnto their teeth. Our soule is escaped, euen as a birde out of the snare of the foulers: the snare is broken, and we are deliuered.

k Psa. 124. 6

Chap. 17
That God is the light of the righteous.

And thou, O Lord my light *a*, inlighten mine eyes *b*, that I may see light, walke in thy light *c*, and neuer stumble vpon the snares of Sathan.

a Iohn. 1. 4. 9
b Iohn 1. 9
c Psal. 13. 3

For who can escape his manifold snares, vnlesse he see them? And who can see them, except he be inlightned with thy light?

For that father of darkenesse hath hid his snares in his owne darkenes *d*, that therein as many

d Eph. 6. 11

as are in darkeneſſe may bee intangled.

Who are the children of this darkeneſſe? Such as ſee not thy light: in which who ſo walketh, ſhall not feare *f*. For hee that walketh in the day, ſtumbleth not *g*. But if a man walke in the night, hee ſtumbleth, becauſe there is no light in him.

O Lord, thou art the light *h*, thou art the light of the ſons of light *i*, thou art the day which laſteth euer, in which thy ſons do walk, & ſtumble not *k*: without which who ſo walke, are in darkeneſſe, becauſe they haue not the light of the world *l*.

Loe, wee daily ſee, that the farther one is eſtranged from thee the true light *m*, the more hee wrappeth himſelfe in the darkeneſſe of ſinne; and the more hee lyeth in darkeneſſe, the leſſe hee ſeeth the ſnares laid in his

e 1. Theſ. 5. 5
f Pſal. 91. 5
g Iohn. 11. 9. 10.
h Ioh. 8. 4. 9
i 1. Theſ. 5. 5
k Iohn 11. 9
l Iohn 8. 12
m Iohn. 3. 9

his way: and so the lesse hee knoweth them; and therefore is the oftner carried away, and caught in them: and yet, which is more horrible than all this, hee woteth not that he hath taken a fall. Now hee that knoweth not his owne fall, hath so much the lesse care to rise againe, as hee hath a greater opinion that he doth stand *n*.

n 1.Cor.10. 12.

But, O Lord my God *o*, the very light of the minde *p*, open thou mine eyes at this time, that I may see *q*, and knowe, least I fall in the presence of mine aduersaries.

o Psal.7.1.
p Ioh.1.4.
q Ioh.3.6.

For our aduersary *r* laboureth to destroy vs: but Lord wee beseech thee, as waxe melteth before the fire *s*: so let him perish at our presence.

r 1.Pet.5.8.
s Psal.68.2.

For, Lord, he is the chiefe and principall theefe, which tooke councell how to steale away thy glorie:

glory: but swoln vp with pride, and puffed vp, he brake in sunder at the last, and fell vpon his own face *t*, whom thou flangest headlong from thine holie mountaine, and from the multitude of thy fierie stones *u*, in the mids whereof he walked.

Now, O Lord, & God of my life *x*, since which time that hee fell, hee hath neuer ceased to pursue thy children *y*.

And for spite of thee, O King most mightie *z*, hee would destroy this thy creature *a*, whom thine almightie goodnes hath made after thine owne image *b*; that he may inherit thy glory *c*, which he hath lost through his own pride *d*. But, O our mightie God *e*, bruise him into peeces *f*, before he deuoure vs thy filly lambs *g*: and lighten our eyes, that we may behold such vops as he hath prepared *h*, and escape

t Esay 14. 12, 13.
u Eccl. 18. 14
x Eccl. 23. 4
y Reu. 12. 12
z Iob 41. 25
a Psal. 74. 12
b Gen. 1. 26
c Mat. 25. 34
d Eccl. 10. 14
e Esa. 9. 6.
f Reu. 12. 10
g 1. Pet. 2. 5.
h Eph. 6. 10. 11.

Heauenly meditations,

i Iud. 15. 9 escape from him vnto thee, O comfort of Israel *i*.

And all these things, O Lord, thou knowest much better than I: thou knowest his quarrelling and his stiffe necke.

Neither doe I speake this to enforme thee, who seest all
k Iob 42. 2 things *k*, & beholdest the most
l 1. Kin. 8. 29 priuie thought *l*, but to vtter out my complaint against mine
m 1. Pet. 5. 8 enemie *m* before the feet of thy maiestie, who art the eternall
n Psal. 50. 6 Iudge *n*, that thou maiest both
o Mat. 25. 41 condemne him *o*, and saue vs thy children. For thou art our
p Exo. 15. 2 strength *p*.

For why Lord, he is a craftie and subtile enemie, the creeks of his way cannot easily be descried; neither can the fashion
q 1. Cor. 11. 14 of his countenance *q* be known of man, vnlesse thou enlighten.

For he is now here, now there

now

now a Lambe, now a Wolfe, now darkneſſe, by and by light, and according to the ſundrie change of things, hee offereth diuers tentations to euery qualitie, place, and time.

For to deceiue the ſad hee makes himſelfe ſad: to beguile ſuch as are merry, hee ſets on a merrie countenance: to intrap thoſe which are ſpirituall, hee turnes himſelfe into an Angell of light r: to vanquiſh the ſtrong, hee appeareth as a Lambe: to deuoure the meeke, hee ſhewes himſelfe a Wolfe.

r 2 Cor. 11. 14

And all theſe things are ſo be wrought after the ſimilitude of diuers tentations, that hee may terrifie ſome by the feare of the night s, ſome by the arrow flying in the day, ſome by the peſtilence walking in the darke, by ruſhing on ſome, and ſome by the plague at noone day.

s Pſal. 91. 5

Now

Heauenly meditations,

Now who is meete, that hee may knowe these things? who can perceiue his wiles, or discouer the face of his garment *t*, or knowe the compasse of his teeth?

Iob 41.4.5

Behold, he hath hid his darts in his quiuer: and shrouded his snares vnder the shew of light *u*. And this is the more hardly perceiued, vnlesse wee receiue light from thee, O Lord our hope *x*, that we may behold all things.

u 2. Cor. 11 ver. 14. 15

x psa. 91. 9

For hee hideth subtile traps not in the works of the *y* flesh only, which with no great adoe may bee descried; nor in manifest vices onely; but in speciall exercises besides, vnder the colour of vertues, he cloaketh vices, and transformeth himselfe into an Angell of light *z*.

y Gal. 5. 19

z 2. Cor. 11. 14

These and many moe things doth that sonne of Belial *a*, euen Sa-

a 2 Cor. 6. 15

wor-

Sathan himselfe *b*, enterprise against vs, O Lord our God *c*. And sometime like a Lion *d*, like a Dragon *e*, sometime, openly and secretly, inwardly, and outwardly, day and night hee lieth in wait to catch our soules.

But thou, who doest saue those which trust in thee *f*, deliuer vs, O Lord *g*, that both he may haue sorrow of vs, & thou bee glorified in vs, O Lord our God *h*.

b 1. Cor. 21. 1
c psa. 99. 8. 9
d 1 pet. 5. 8
e Reuel. 12. 3

f psal. 18. 30
g psal. 6. 4

h psal. 10. 37

Chap.

Chap. 18.
Againe of Gods manifold benefits.

AND I the sonne of thy hand-maide *a*, who haue commended my selfe into thine hand *b*, in these my poore confessions, will praise thee my redeemer *c* with mine whole heart: & call into minde all the good things which thou hast done for mee all my life long, euen from my youth *d*.

a Psal. 86. 16
b Psal. 31. 5
c Psal. 18. 2
d Psal. 71. 5

For I know right well that ingratitude doth much displease thee *e*, as beeing the roote of all spirituall wickednesse, & a certaine wind, drying and burning vp all goodnes, & stopping the spring of thine heauenly mercie toward man, whereby dead workes now die not; and liuing

e Wis. 6. 29

uing die out of hand, and are no more.

I then will thanke thee *f*, O Lord, that I may not proue vngratefull to thee my deliuerer *g*; for thou hast deliuered me *h*.

How often would that Dragon haue deuoured mee *i*? but thou Lord diddest plucke mee out of his mouth. How often haue I sinned? and how often hath hee been readie to swallow me vp *k*? But thou O Lord my God, hast defended me *l*.

When I did wickedly against thee *m*, and when I brake thy cõmandements, then stood he readie to plucke me downe euen to hell; but thou diddest hold him backe.

I offended thee, but thou diddest defend mee: I feared not thee, & yet thou diddest keepe me: I went from thee, & yeelded to mine aduersarie *n*; but thou

f Rom.1.8
g Psal.18.2
h Eccl.3.1
i Reuel.12.3.
k 1.Pet.5.8
l Reuel.12.7
m Dan.9.5
n 1.Pet.5.5

thou didst beat him backe, that he durst not take me.

O Lord my God, these benefits hast thou conferred vpon mee, & I wretch neuer marked so much. For thus thou hast saued me often times from
o Reue.12.7 the iawes of Satan o, and taken
p 1.pet.5.8 mee by force out of the Lions mouth p, and many waies reduced mee from hell, although I wist not how. For I descended euen to the gates of hell: but that I might not goe in, thou didst hold mee backe. I drew
q psl.107.18 verie nigh to deaths doore q, but so thou diddest worke, that they could not take me.

r psl.18.2 In like sort, O my Sauiour, thou hast deliuered mee from bodily death: when grieuous sickneſſe oppreſſed me, when I haue been in many perils, both on sea, & land, thou hast stood by mee, alway preſeruing mee from

from fire, and sword, and from all danger, sauing mee of thy great mercie *f*. f 2.Tim.4.18

Indeede, Lord, thou diddest know, that if death then had take me, my soule had straightway gone into hell, and so had beene damned world without end *t*. But thy grace, and thy mercy did preuent me *u* ô Lord my God, and saued both my bodie from death, and my soule from damnation. t Mat. 25.41
u Psal. 59.20

These and many moe benefits thou hast bestowed vpon me: but I was blind, and knew not so much, vntill thou inlightenedst me.

Now therefore, O light of my soule *x*, O Lord my God *y*, my life *z*, through whom I liue *a*; the light of mine eyes *b* through which I see: so thou hast inlightened me, so that I know thee; for I liue through thee: & there- x Iohn 1.4
y Mat 4.7
a Act. 17.28
b Iohn 1.9

fore I praise thee, and giue thee thankes: albeit, I confesse my thankes are vile, and bare, and farre vnanswerable to thy benefits, yet such as my frailty can affoord. For thou alone art my God *c*, and my mercifull creator *d*, louing our soules *e*, and hating nothing which thou hast made *f*.

c 2. Reg. 19. 19.
d Gen. 1. 26.
e Wis. 12. 23.
f Wis. 11. 25

Loe, I am of sinners, which thou hast saued, the chiefe *g*, that I might shew an example vnto others, of thy most louing kindnesse. I will acknowledge vnto thee thy great benefites, for thou hast deliuered my soule from the lowest graue, both once, and twice, and thrice, and an hundred, yea a thousand times. I alwayes enclined down to hell-ward, but thou alwayes diddest bring me backe againe: and iustly thou mightest haue condemned mee a thousand

g 1. Tim. 1. 15. 16.

times,

times, if thou wouldest.

But thou wouldest not; for thou loueſt our ſoules *i*, and diſſemblest the ſinns of men *k*, becauſe they ſhould amend, O Lord our God, of much mercy in all thy wayes.

i Wiſ.11.23

k Wiſ.11.20

Now therefore, O Lord my God *l*, I ſee and perceiue theſe things through thy light, and my ſoule is aſtoniſhed in conſideraation of thy great mercy powred vpon mee, eſpecially for deliuering my ſoule from the loweſt graue *m*, & for bringing me againe to life *n*. I was wholly dead, and thou haſt wholly reuiued me againe.

l Eſai.6.15

m Pſal.86.13

n Pſal.30.3

Therefore let it bee wholly thine that I liue: and wholly I doe offer my ſelfe vnto thee all whole. Let my whole ſpirit, my whole heart, my whole bodie, my whole life liue to thee, O my ſweete life *o*. For thou haſt re-

o Ioh.14.6

redeemed mee wholly p, that thou mightest possesse mee whole; thou hast renewed me wholly, that thou mightest haue me wholly again.

p 1.Cor.1.30

Wherefore let me loue thee, O Lord my strength q, let mee loue thee mine vnspeakable ioy. Let my whole life henceforth liue not to my selfe, but to thee r: my life, I say, which had perished in my miserie, had it not been raised againe in thy mercy, who art a pitifull God s, and a mercifull, of much kindnesse towardes thousands of them t which loue thy name.

q 2.Sam.22.3

r 2.Cor.5.15

s Psal.86.15

t Exod.20.6
u Psal.7.1
x Ezec.37.28

Hence it is, ô Lord my God u, my sanctifier x, that in thy law thou hast commanded mee to loue thee with all mine heart y, with all my soule, with all my mind, with all my strength, and with all the powers which I haue, yea, from the verie ma-

y Deut.6.5

row and pith of mine heart; & that euerie houre and moment, wherein I enioy the goods of thy mercy. For I should continually perish, if thou diddest not continually guide mee; I continually die, didst thou not quicken mee continually; and euery moment thou doest bind mee vnto thee, whilest euerie moment thou bestowest thy great benefits vpon me.

As therefore there is no houre nor minute in all my life, wherein I enioy not thy blessing: so ought there to bee no moment, wherein I should not haue thee before mine eyes, and loue thee with all the powers both of my bodie and minde z. Yet this I am not able to doe, vvithout thou giue me grace, whose euerie good giuing, and euerie perfect gift is a, and commeth down from the father of lights,

z Deut. 6. 5

a Iam. 1. 17.

with whom is no variableneſſe, neither ſhadowing by turning.

For it is not in him that willeth *b*, nor in him that runneth, but of thee which ſheweſt mercie, that wee doe loue thee. This Lord, is thy gift, whoſe euery good gift is. Thou commandeſt that wee ſhould loue thee *c*, grant what thou commandeſt, and command what thou wilt.

b Rom. 9. 16

c Deut. 6. 5

Chap. 19.
Of the feruency of Loue, or Charity.

O Lord my God *a*, I doe loue thee, & alwayes more and more I deſire to loue thee. For thou art indeed ſweeter than any Honey *b*, more nutritiue than any milke *c*, and brighter than the cleereſt light *d*. And therefore thou art deerer to me than

a Pſal. 7. 1.

b Pſ. 119. 103

c Cant. 4. 10

d Eccl. 23. 19

than eyther gold *e*, or siluer, or pretious stones. e Ps.118.72 f Pro.1.3

For I despise whatsoeuer I did in the world in respect of thy sweetnesse, and the glory of thine house, which I haue loued.

O fire, which alwayes burnest, and neuer goest out. O loue, which alwaies art inflamed, and neuer cooleſt; set me on fire. Let mee wholly be inflamed of thee, that I may loue thee wholly.

For hee loueth thee too little, who ioues any thing beside thee, except hee loue it for thy sake. Matth.10.37

O Lord, let me loue thee, because thou first didst loue me *i*. i 1.Ioh.4.19

Where shall I get words to expresse the signes of thy singular great loue toward mee, through thine infinite benefits *k*, wherewith from the begin- k Ps.116.4

ning thou haſt nouriſhed mee? Namely, beſides the benefit of creation, when at the beginning thou madeſt mee of nothing after thine own Image *l*, in magnifying and exalting me aboue all thoſe creatures which thou haddeſt made *m*; and making me glorious with the light of thy countenance wherwith all thou haſt ſealed the vppermoſt ſeate of mine heart, thereby diſſeuering mee both from inſenſible things, and alſo from bruite beaſts which haue ſenſe, and abaſing mee but little beneath Angels *n*.

l Gen.1.26

m Gen.1.26

n Pſal.8.3

Yet was all this too little before the ſight of thy Godhead. For without ceaſing thou haſt fedde mee daily, with ſingular, and moſt ample benefits, yea, as if I were thy deare, and weake, and tender childe, thou haſt nouriſhed & refreſhed me with

with the teares of thy comfort.
And that I might wholly serue thee *o*, thou hast put all things which thou hast made, vnder subiection *p*.

o Deu.10.20
p Gen.1.26

Chap. 20.

That God hath made all things to serue for mans vse.

THou hast made all things to serue man *a*, that man alone may serue thee altogether. And that man might bee wholly thine, thou hast giuen him dominion *b* ouer all thy workes.

a Psal.8.6
b Gen.1.26

For all outward things thou hast created for the bodie; and the bodie for the soule; and the soule for thy selfe *c*; that man might only serue thee *d*, & loue thee onely *e*, enioying both thee to his solace, and inferiour

c 1.Cor.3.21
d Deu.10.20
e Deut.6.5

Eccl. 17. 1 things for his seruice *f*.

For nothing vnder the coape of heauen is for worthines comparable to the soule of man, which was created for the chiefest good on high, by enioying whereof it might become blessed: to which if it cleaue ouerpassing all earthly things which are transitory *g*, it cleerely shall behold the face *h* of that eternall immortality *i*, and the glorious Maiesty of him whose image it doth represent *k*.

g 1. Cor. 7. 31.
h 1. Cor. 13, 12.
i 1. Tim. 1. 17
k 1. Cor. 11. 7

Then shall it in the house of the Lord *l* enioy those excellent good things, in comparison whereof, all outward things, which wee now see, are as nothing. For they are those things which eye hath not seen *m*, eare hath not heard, neyther came into mans heart, which God hath prepared for such as loue him. O Lord, such things wilt thou

l 1. Reu. 21. 23

m Esa. 64. 4.

thou giue vnto the soule of man!

And heereby, Lord, which loueſt our soules *n*, thou day by day doeſt reioyce the soules of thy seruants *o*.

n Wis. 11. 23

o Ps. 86. 4.

But why maruell I at these things, O Lord my God *p*? For thou bringeſt vnto honour thine owne image and similitude, accordiug to which they were created *q*.

p Ps. 18. 2.

q Gen. 9. 6.

For to our body, though corruptible & vile *r*, that it might see *s*, thou haſt giuen the cleerneſſe of the sky, by the hands of thine vnited seruants the Sunne and Moone, which continually day and night by thine appointment doe serue *t* to thy children; that it might breath, thou haſt giuen the pure ayre; varietie of sounds, that it might heare; sweete odours, that it might smell; qualities of sauors, that it might taſte; groſneſſe of all

r Wis. 9. 15.

s 1. Cor. 15. 42, 43.

t Ecc. 43. 2

Heauenly meditations,

all bodily things, that it might
feele, to serue his vse, thou hast
giuen him the beast of the field
w, and fowles of the ayre, & fi-
shes of the sea, and fruite of the
earth to refresh him.

w Psal. 8. 6

Thou hast created medicines
of the earth *x* for all diseases, &
hast prepared for euerie seuerall
euill a seuerall comfort.

x Eccl. 3. 8

For thou Lord art a pittifull
God *y* and a mercifull; thou our
maker *z*, knowest whereof wee
are made *a*, & how we are but
as clay in thine hand *b*,

y Psal. 86. 15
z Esa. 45. 9
a Psa. 103. 14
b Ier. 18. 6

Chap.

Chap.21

That by the consideration of Gods temporall benefits we may gather the greatnes of his heauenly blessings.

O Lord, reueale thy great mercie toward mee: shine vpon mee yet more and more with thy light, I beseech thee, that more and more I may perceiue the same.

For thy great things, by these smallest things, and thine inuisible things, by these visible creatures, are seene *b*, O God, holy *c*, and good *d*, our Lord and maker *e*.

For if thou prouidest both from heauen, from the ayre, from the earth, from the Sea, from light, from darknes, from heate, from shade, from deaw, from

a Pro.30.24.
b Rom. 1.20.
c Hab.1.12
d Ier.33.11
e Deu.32.18.

from raine, windes, ſhowers, birds, fiſhes, beaſts, trees, and from the diuerſity of hearbes, and fruite of the earth, and from the ſeruice of all thy creatures, which ſerue for mans *f* vſe in their due ſeaſon, to comfort him withall: If, I ſay, thou prouideſt ſo ample and ſo infinite benefits for this vile *g* and corruptible body *h*; O Lord, I beſeech thee, how excellent, and how innumerable ſhall thoſe good things bee, which thou haſt prepared for thoſe which loue thee *i*, in that heauenly countrey *k*, where wee ſhall ſee thee face to face *l*? If thou dooſt ſo for vs in priſon, what wilt thou do in thy palace?

Great *m*, & without number doubtleſſe be thy workes *n*, O Lord, king of heauen *o*.

For ſith all theſe things are exceeding good *p* and delightfull, which

f Pſal. 8. 6.
g 1. Cor. 15. 42.
h Wiſd. 9. 15
i 1. Cor. 2. 9
k Heb. 11. 13.
l 1. Cor. 13. 12
m Pſal. 92. 5.
n Iob 41. 4.
o 1. Eſd. 4. 46.
p Gen. 1. 31

which thou imparteſt as well on the euill as vpon the good *q*: what ſhal thoſe hereafter bee, which are laid vp onely for the good?

q Mat. 5.45.

If thy gifts are ſo infinite and diuers, which in this world thou giueſt to thine enemies, as wel as to thy friends: how great and how infinite, how ſweete and how comfortable ſhall thoſe bleſsings be, which thou wilt impart onely vpon thy friends? If we haue ſo much delectation in this time of teares: what ioy wilt thou bring vs on the day of our marriage *r*? If our priſon haue ſuch pleaſure: how vnſpeakable ſhall the happineſſe of our countrey be *ſ*?

r Mat. 12.1

ſ Heb. 11.9

O God, none eye without thee hath ſeen the things which thou haſt prepared for them that loue thee *t*! for according to the great number of thy mighty

t 1. Cor. 2.9.

mightie works, thy goodneſs is great which thou haſt laide vp
u Pſal.31.16 for them that feare thee *u*.
For great art thou, ô Lord my
x Pſa. 145.3 God, and incomprehenſible *x*, neither is there ende of thy greatneſſe, nor number of thy
y Pſa.107.5 wiſdome *y*, nor meaſure of thy benignity: neither is there end, nor number, nor meaſure of
z Pſal.106.2 thy bleſsings *z*. For as thou art great thy ſelfe, ſo is thy liberalitie great, becauſe thou art the reward, & the bleſsing which they ſhall haue that fight as
a 1.Tim. 2.5 they ought to doe *a*.

Chap.

Chap. 22.

That godly ioy taketh away all present bitternesse of the vvorld.

O Lord God, sanctifier of all thy Saints *a*, these are thy great benefites wherewithall thou hast supplied the want of thine hungry children.

a Eze. 37. 28

For thou art the hope of the hopeless *b*: the ioy of the comfortless *c*: the glorious crowne of hope *d*, prepared for such as ouercome *e*.

b Psal. 6. 2
c 2. Cor. 2. 3
d 1. Pet. 5. 4
e Reue. 2. 10

Thou art the euerlasting fulnesse *f*, which shall be giuen to the hungry *g*: Thou art the endlesse comfort, which rewardest them that contemne the comfort of this world for the perpetual comfort *h*. For they who in this world receiue comfort, finde

f Reuel. 7. 16
g Mat. 5. 6

h Esa. 65. 13

finde no comfort in the world
i Esa.65.13 to come *i*. But such as are tor-
mented here, be there comfor-
k Esa.25.8 ted *k*: And such as suffer with
l 2.Tim. 2.12. thee *l*, do reigne with thee.

For no man can haue plea-
m Lu.16.25. sure in both worlds *m*, neyther
can a man reioyce heere, and
hereafter too: but of necessitie
hee must forgoe the one, which
n Esa. 65.13. would haue the other *n*.

When I consider these things,
o 2.Cor. 1.3. O Lord my comforter *o*, my
soule refuseth comfort in this
p Psal.77.2 life *p*, that it may bee meet for
thine endlesse comfort. For rea-
son is that he should forgo thee
whosoeuer chooseth the com-
fort of any before thee *q*.

q Luc.14.26 Wherefore, O soueraigne
r Ioh.14.6. Truth *r*, I beseech thee suffer me
not to delight in any vain plea-
sure. But my request is, that all
other things may waxe bitter
to mee, and thou alone seeme
swe-

sweet to my soule, because thou art the vnspeakeable sweetnes, by whom all sowre things are made sweet. f Ps. 119. 103

For thy sweetnesse made the very stones of the riuer sweete to Stephen t.

Thy sweetenesse made the burning Gridiron sweete vnto Laurence. t Acts 7. 55.

Through thy sweetnesse the Apostles departed from the Councel reioycing, that they were counted worthy to suffer rebuke for thy name. Acts 5. 41.

Andrew went quietly, and ioyfully to the Crosse, because he hastened vnto thy sweetnes.

The Princes of thine Apostles were so filled with this sweetnesse, that for desire thereof, one chose the gallowes for his death, and the other cheerefully offered his head to bee stuck off with a sword.

For

For to buy the ſame, Bartholomew gaue his owne skinne *b*. And to taſte this in like ſort, Iohn without ſhrinking backe, ſupped vp a cup of poyſon.

b Eccl. Hiſt. cent. 1. lib. 2 ca. 20. in vita Barthol.

Aſſoone as Peter had taſted heereof, by and by forgetting all earthly things, he brake out, as if he had beene drunke, into theſe words *c*: Maſter it is good for vs to bee heere: if thou wilt, let vs make heere three tabernacles, heere let vs abide ſtill, and enioy thy contemplation, for we lacke nothing now. It ſufficeth vs, Lord, that wee ſee thee. It ſufficeth vs to bee ſatisfied with ſo vnſpeakable ſweetneſſe.

c Mat. 17. 4

He had taſted but one drop of ſweetneſs, and loathed forthwith all other ſweetneſs. What thinke ye, he would haue ſaid, had he taſted that great ſweetneſſe of thy Godhead, which thou

thou hast laide vp for such as feare thee *d*.

That Virgin also, whom we read went as ioyfully vnto prison, as to a banquet, had tasted this thine vnspeakable sweetnesse.

This also, as I iudge, he had tasted, who saide *e*, How great is thy goodnes, which thou hast laid vp for them that feare thee! and who admonished, saying *f*, Taste yee, and see how gratious the Lord is.

For this is the happinesse, O Lord our God, which we trust thou wilt giue vs, for which continually we fight vnder thy banner *g*, for which we are killed all the day long *h*, that to thee we may liue in thy life.

d Psal. 31. 19.

e Psal. 31. 19.

f Psal. 34. 8.

g 2. Tim. 2. 3.
h Ps. 44. 22.

Chap.

Chap.23.

That all our trust, and all the desire of our carke, should bee cast vpon God.

a Ier.14.8.
b Psal.42.1
c Psal. 40.17
d Cant. 2.10.
e Psal.142.7
f Iob 36.28.
g Mat.6.9
h Psal.3.4.

O Thou Lord, the hope of Israel *a*, the very thing in hart I daily doe desire *b*, make haste, and tarrie not *c*.

Arise *d*, haſten & come away, that thou mayſt bring vs out of this priſon *e*, to praiſe thy name, and to reioyce in thy ſight.

Liſten, O Lord, to the cry of the teares *f* of the poore Orphanes that cry vnto thee. O our father *g*, giue vs this day our dayly bread, in the ſtrength whereof wee may walke night and day, and miniſter the ſame vntill wee ſhal approach vnto thine holy mountaine *h*. And I the ſmalleſt among the little ones of thy family, when ſhal

I

I come and appeare before thy presence *i*, O God my father *k*, and my ſtrength *l*: that I, who praiſe thee now for a time, may heereafter praiſe thee eternally *m*.

i Pſal. 42. 2.
k Mat. 6. 3.
l Pſal. 46. 1
m Reu. 21. 3.

O bleſſed ſhould I bee, were I once admitted to behold thy brightnes *n*, who can ſhew mee ſuch fauour, that thou mayeſt permit me to come thereunto.

n Ioh. 17. 24

I know, Lord, I know, and acknowledge, that I am vnworthy to enter vnder thy roof, yet for the honour of thy name, deſtroy not *o* thy ſeruant which putteth his truſt in thee *p*.

o Pſ. 21. 1.
p Pſ. 86. 3.

And who ſhall enter into thy ſanctuary to conſider thy power, vnleſs thou open vnto him? and who can open, if thou ſhut againſt him *q*? For if thou deſtroy, no man can build again *r*: and if thou ſhut man vp, none can looſe him out. If thou withhold

q Reu. 3. 7
r Iob 12. 14

f Iob.12.15 withhold the waters *f*, all things will drie vp; and if thou send them foorth, they will destroy the earth. If thou bring to nothing all which thou hast made, who dare controll thee for the same *t*?

t Iob.11.10

Moreouer, the goodnes of thy mercie, whereby thou didst all whatsoeuer thou wouldest, is euerlasting *x*.

u Psal.15.3
x Lam.3.22
y 2.Mac.7.23
z Iob 10.8.

O maker of the world *y*, thou hast made vs *z*, therefore gouerne vs wee beseech thee.

a Psal. 100.3

Thou hast created vs *a*, then despise vs not, because wee are the worke of thine hands *b*.

b Psal.138.8

For doubtlesse, O Lord our GOD *c*, we silly wormes and clay *d* are vnable to enter into the house of thine eternity, vnles thou, who of nothing hast created all things *f*, doe guide vs in *g*.

c Psal.7.1
d Esay 57.15
f Psal.33.8
g Iohn 6.44

Chap.

Chap. 24.
That our saluation commeth from God.

AND I, the worke of thine hands *a*, protest vnto thee in thy feare, that I will not trust in my bowe *b*, and that not my sword, but thy right hand *c*, & thine arme, and the light of thy countenance shall saue mee. Without which I should despaire. But thou who hast made me *d*, art mine hope *e*; for thou forsakest not them *f* which trust in thee.

a Psal.13.88
b Psal.44.6
c Psal.44.3
d Psal.100.3
e Psal 91.9
f Psal.34.22

For thou, our Lord God, art gratious *g*, long suffering, and gouernest all things by mercie. For, although wee sin *h*, yet are we thine: if we sin not, wee are thine, for we are in thy count.

g Wis.15.1
h Wis.15.2

For we, all the sort of vs, are but a leafe *i*, and all men liuing

i Esa.46.6

k Psal. 39. 5
l Iob 7. 7

are but vanitie *k*. And our life vpon earth *l*, is but a blast.

Bee not angrie with vs thine Orphanes though wee fall, for thou knowest whereof wee be

m Ps. 103. 14
n Psal. 8. 1

made *m*, O Lord our God *n*.

O God, whose power none can resist *o*, wilt thou shew thy strength against a leafe which is carried away with the winde

o Iob 9. 4

p, and wilt thou follow after dry

p Iohn 3. 25
q Iohn 1. 49
r Sam. 24. 15

stubble? Wilt thou, O eternall king of Israel *q*, wilt thou condemne a dead dog *r*? wilt thou condemne a poore flea?

Lord, wee haue heard of thy mercy, how thou hast not made death *s*, nor hast pleasure in the

s Wis. 1. 13

destruction of the liuing.

For which cause wee beseech thee, O Lord, suffer not that which thou hast not made, to haue dominion ouer that creature which thou hast made *t*.

t Iob 10. 8

For if thou art sorie for our dam-

damnation, what doth let thee, ô Lord, which cãst do all things *u*, that thou maiest not alwaies reioyce for our saluation? If thou wilt *x*, thou canst saue me: but I, though I would, cannot.

u Iob 23.13

Great is the multitude of the miseries which I am in. For to will is present with mee *y*; but I find no means to performe that which is good.

y Ro. 7.18

Will that good is I cannot, vnlesse thou wilt *z*; neither can I do that I would, except thine arme doe strengthen me.

z Phil. 2.13

Againe, sometime I would that I can: should not thy will bee done in earth as it is in heauen *a*? Yet knowe I not eyther what I can or would, vnlesse thy wisedome lighten mee. And though I should haue will sometime, & power with my knowledge, yet were my wisedome vaine *b*, and vnperfect, vnlesse I

a Mat. 6.10

b Rom. 8.7

were aſsiſted by thy true wiſedome.

But all things are at thy pleaſure, neither can any reſiſt thy
c Rom.9.19 will *c*, ô Lord God of all fleſh *d*,
d Ier.32.27 which doeſt whatſoeuer thou wilt, both in Heauen, and in Earth, in the Sea, & in all deep
e Pſ.135.6 places *e*.

Wherefore let thy will bee
f Mat.6.10 done *f* of vs, who call vpon thy
g Ier.15.16 name *g*, leſt this noble workmanſhip of thine doe periſh, vvhich thou haſt created for thine owne glorie *h*.

h Eſa.43.7 And what man liueth, and
i Pſal.89.48 ſhall not ſee death *i*? ſhall he deliuer his ſoule from the hand of the graue, without thou deliuer him, which art the liuelie
k Iohn 14.6 way of all life *k*, by whom all
l Act.17.18 things doe liue *l*?

Chap.

Chap. 25.

That mans will is vnapt vnto all good workes, without the grace of God.

FOr I confessed euen novv, how thou art the stay of my life *a*, O Lord my GOD *b*, the strength of my saluation *c*.

a Ps. 118. 14.
b Mat. 4. 7.
c Psal. 18. 1.

The time was when I trusted in mine owne strength, which notwithstãding was no strẽgth. And so when I would haue run, where I thought I stood most sure, there I tooke the greatest fall, and came backward, not forward. And vvhat I thought to atayne, went the fartheſt fro mee. Thus tryest thou my strength by many such things.

Now I knowe thou hast inlightened mee: for vvhat I thought I could best doe, I found I was least able for to do it of my selfe. For I said, this I

will doe, and that I will bring to pass: but in the end, I could neither doe the one, nor the other.

d Rom.7.18 Either I had will, & lacked power *d*, or had power, and lacked will; for I trusted mine owne

e Psal.7.1 strength. But now I confesse
f Mat.21.25 to thee, O Lord my God *e*, father of heauen & of earth *f*, that

g 1.Sam.2.9 in his owne strength no man shall bee strong *g*, because the

h 1.Cor.1.29 vaine presumption of no flesh shall glorie in thy sight *h*.

For it is not in man either to will, that he can doe; or to doe that hee would; or to knowe, what he would, or can doe: but thou Lord it is which directest

i Pro.16.9 the steps of man *i*; of that man, I say, which confesseth that hee

k Pro.20.24 is directed of thee *k*, not of himselfe.

Wherefore, by the bowels of

l Luke 1.78 thy mercie *l*, wee beseech thee saue Lord what thou hast created:

ted: for if thou wilt *m* thou canst saue vs, and in thy will resteth the strength of our saluation *n*.

m Mat. 8. 2

n Psal. 141. 7

Chap. 26.
The benefites which God hath done for vs of old.

O Lord, remember thy mercie of old *a*, wherewithall thou hast preuented vs from the beginning by thy comfortable blessings.

a Psal. 25. 6

For before I the son of thine handmaid *b* was born, O Lord mine hope euen from my mothers breastes *c*, thou diddest preuent mee, preparing a way wherin I should walk *d*, & come vnto the glorie of thine house.

b Wis. 9. 5
c Psal. 22. 9
d Deut. 4. 1

Thou knewest mee before thou diddest shape mee in the belly *e*, & before I came out of the womb, thou diddest preordaine of mee whatsoeuer plea-

e Ps. 139. 16

sed thee. What, and how much is written concerning mee in thy booke lying in the secrete place of thy Consistorie, I am vtterly ignorant, and therefore stand mightily in feare; but thou knowest. For whatsoeuer I doe looke for by succession of daies & times a thousand yeares hence in this transitory world *f*, is alreadie accomplished in the sight of thine eternitie *g*: and that which shall be, is alreadie done.

f 1. Cor. 7. 31

g 2. Pet. 3. 8

Now then, for asmuch as I stand in the darke night, ignorant of these things, feare and trembling are come vpon me *h*, while I see many dangers hang ouer mine head, from all sides; many enemies to hunt after my soule *i*, & an innumerable multitude of miseries to beset mee round about in this mortal life. So that, wert not thou present, to

h Psal. 55. 9

i Psal. 91. 2

to assist mee in these euils, I should vtterly despair. But I haue a great confidence in thee, O most gratious Prince *k*; my God *l*: and the consideration of the multitude of thy compassions *m* dooth comfort my heart. And the former signes of thy goodnesse, which before I was borne, preuented mee *n*, and at this time chiefly do shine vpon me, doe assure my heart of better and more perfect blessings to come, which thou reseruest for such as loue thee *o*; so that I may reioyce in thee *p*, O Lord my God *q* my holy & liuely ioy, whereby my youth is comforted.

k Reuel. 1.8
l Psal. 7.1
m Psal. 51.1
n Ps. 130. 13
o 1. Cor. 2.9
p Psal. 32. 11
q Psal. 7.1

(*.*)

Chap.27.

Of Angels appointed for the custodie of men.

FOr thou diddeſt loue mee intirely, O my loue, before I loued thee *a*; thou didſt create mee after thine owne image *b*, and aduance mee aboue all thy creatures *c*.

a 1.Ioh.4.19

b Gen.1.26
c Gen.1.28

Which dignitie I ſhall then keepe, when I know thee, for whom thou haſt made me *d*.

d 1.Cor.3.23

Beſides, thou makeſt thy ſpirits meſſengers *e* for my ſake, to whom thou haſt giuen charge ouer mee *f* to keepe mee in all my wayes, that I hurt not my foote againſt a ſtone.

e Pſal.104.4

f Pſal.91.11

For theſe are the watchmen ouer the walls *g* of the citie, new Ieruſalem, & of the mountains about the ſame, which tend and keepe

g Eſa.62.6

keepe watch ouer thy flocke, leaſt hee as a Lion make a prey of our ſoules, while there is none to deliuer; hee, I meane, that old ſerpent *h*, our aduerſarie the Diuell, who as a roaring Lion walketh about, ſeeking whom hee may deuour *i*,

h Reu. 12. 9

i 1. Pet. 5. 8

They are the Citizens of the bleſſed Citie Ieruſalem on high aboue *k*, which is the mother of vs all, ſent forth to miniſter for their ſakes, who ſhall bee heires of ſaluation *l*, that they may deliuer ſuch from their enemies, & keepe them in all their wayes *m*. For they loue their fellow Citizens, by whom they looke to haue the breach of their deſtruction repaired.

k Gal. 4. 26

l Heb. 1. 14

m Pſal. 91. 11

And therefore with great care and watchfulnes they doe ſtand about vs at all houres, and places, ſuccouring and prouiding for our neceſſities; yea, full care-

carefully do they run betweene vs and thee, O Lord.

For they walke with vs in all our waies, they goe in and out with vs, diligently considering, how godly, and how honestly wee doe walke in the mids of a naughtie and crooked generation *n*; how earnestly we seeke the kingdome of God, and the righteousnesse thereof *o*; with what feare and trembling wee doe serue thee *p*; and how our hearts reioyce in thee ô Lord *q*. Those which labor they strengthen; those which rest they protect; such as fight they encourage; they crown such as ouercom; they reioyce with such as reioyce *r*, such, I meane, as reioyce in thee *s*; and they suffer with such as suffer, I say, with such as suffer, for thy names sake *t*. Great is the care which they haue of vs; great is the affection

n Phil.2.15
o Mat.1.33
p Pſal.2.11
q Zac.10.7
r Rom.12.15
s Phil.4.4
t 1.Pet. 2.19

fection of their loue towards vs.

And all this for the honour of thine inestimable good will wherewith thou hast loued vs. For they loue those whom thou doost loue; they keepe those whom thou doost keepe: they forsake those whom thou doost forsake: neither can they abide such as worke iniquitie, because thou also hatest all them that worke iniquitie *u*, and wilt destroy the *v* that speake lies.

u Psal. 5.5

When we do wel, the Angels reioyce, but the diuels are sad: whē we do ill, the diuels reioice, but the Angels are sad; For, there is ioy among the Angels for a sinner that conuerteth *x*: and ioy to the Diuell for a iust man that forsaketh repentance. Grant therefore, ô Father *y*, that they may alwaies reioyce ouer vs, that both thou alwaies maist be glorified in vs, and wee may be

x Luk. 15.7

y Mat. 6.9.

bee brought with them into thy fold z, that together wee may praise thy name, O Creator both of men and Angels b,

z Ioh. 10.16
a Iohn. 10 8
b Psal. 148.1

These things I confesse before thy maiestie, praysing thee for them. For great are these thy benefites which thou hast honoured vs withall, in giuing vs thy spirits c to bee messengers for our seruice.

c Psa. 104.4

For thou hadst giuen whatsoeuer is contained vnder the cope of heauē d, yet thoughtest thou all that too little, vnlesse withal thou addest those things which are aboue heauen. For this benefit praise the Lord, all yee his Angels e, praise him all yee his works f; yea, let all thy saints blesse thee g,

d Gen. 1. 28
e Ps. 103. 20
f Ps. 103. 22
g Ps. 105. 10
h Iudi. 25. 9

O our glory h, thou hast exceedingly honoured, enriched, and glorified vs with manifold benefits i.

i Psal. 139. 17

O

written by S. Augustine.

O Lord, how excellent is thy Name in all the world *k*. For what is man that thou art mindfull of him *l*, and the sonne of man, that thou visitest him? For thou the ancient truth hast said *m*, My delight is with the children of men.

k psal. 8. 1

l Psal. 8. 4

m Pro 8. 31

Is not man rottennesse, and the sonne of man a worme *n*? Is not euerie man liuing meere vanitie *o*? yet thou thinkest it good to open thine eyes vpon such *p*, and causest him to enter into iudgement with thee.

n Iob. 25. 6

o Psal. 39. 5

Chap. 28.

Of Gods bottomlesse predestination and foreknowledge.

TEach mee, O bottomlesse deepe *a*, O wisdome which hast made all things *b*, and vveighed the mountaines in a weight *c*, and hanged the masse

a Eccl. 24. 33

b Pro. 8. 27

c Esa. 40. 12

masse of the earth by three fingers in a ballance.

Lift vp the masse of this bodie *d* which I carrie about, by thy three inuisible fingers vnto thy selfe, that I may see and knowe how excellent thou art in all the world *e*.

d Wis.9.15

e Psal.8.1

O most ancient light, which diddest shine before all light in the holie mountaine of thine old eternity, to which all things before they were made, were naked & open *f*! ô light, which canst abide no spots, in asmuch as thou art without spot *g*, and most pure! what delight canst thou take with man *h*? what communion hath light with darknes *i*? where is thy delight in man? in what part of me hast thou prepared a meet sanctuarie for thy sacred Maiestie, whereinto when thou goest, thou maiest delight thee to thy con-

f Heb.4.8

g Hab.1.13

h Pro.1.31

i 2.Cor.6.14

contentment? For meete is it that thou shouldest haue a pure parlour, who art the purifying vertue *k*, who canst not bee seene, much lesse professed, but of the pure in heart *l*.

But where is there so pure a temple in man *m*, that it may receiue thee which ruleſt the world *n*? who can bring a clean thing out of filthinesse *o*? But thou alone who onely art pure.

For who can be cleansed by the vncleane *p*? For according to the lawe which thou gauest to our fathers in the mount out of the mids of the fire *q*, and in the clowde couering the darke some water, Whatsoeuer toucheth any vncleane thing, shall be vnclean *r*.

But all of vs are as the cloth of a menstruous woman *s*, wee proceede out of a corrupt and filthie masse; and beare in our fore-

k Psal. 19.12

l Mat. 5.8

m 1. Cor. 3.16

n 2. Mac. 7.9
o Iob. 14.4

p Eccl. 34.4

q Deu. 5.22

r Leuit. 22.4

s Esa. 64.6

foreheads the ſpot of our vncleaneſs, the which wee cannot hide, eſpecially from thine eyes, who ſeeſt all things *t*.

t Ec. 23. 19

So then wee cannot be clean, vnleſſe thou make vs cleane *u*, who onely art cleane *x*.

u Pſal. 51. 2
x Reu. 15. 4

And of vs the ſonnes of men, thoſe onely thou makeſt clean, in whom it hath pleaſed thee to make thine abode *y*, whom by the bottomleſſe and ſecret depth of the incomprehenſible iudgements of thy wiſedome, which are alwayes iuſt, though they bee ſecret, thou haſt without any merits of theirs predeſtinated before all the world *z*, called *a* out of the world *b*; iuſtified *c* in the world; and after the worlde thou wilt glorifie thē. Yet dooſt thou not this to all men: which makes the wiſe of this world *d* euen to wonder, & to be aſtoniſhed. And I alſo Lord,

y Rom. 8. 9
z Eph. 1. 4
a Rom. 8. 30
b Iohn 17. 6
c Rom. 8. 30
d Luk. 10. 21

Lord, when I thinke hereof, am vtterly agaſt, & amazed at the deepneſs of the riches *e* both of thy wiſedome and knowledge. How vnſearchable are the iudgements of thy righteouſneſs? thy knowledge is aboue my reach. For of the ſame clay thou haſt made ſome veſſels vnto honor *f*, & ſome to euerlaſting infamie. Therefore whom out of many thou haſt taken *g* into an holy Temple for thy ſelfe, thoſe thou doſt clenſe, pouring vpon them cleane water *h*, whoſe names and number is knowne to thee *i*, which alone counteſt the number of the ſtars *k*, & calleſt them by their names: who alſo be written in the booke of life *l*: who cannot periſh *m*, to whō all things worke together for the beſt *n*, yea verie wickedneſs it ſelfe. For when they fall, they bee not bruiſed in peeces, for thou

e Rom.11.33
f Rom. 9.21
g Eze.36.24
h Ez. 36.25
i Pſal. 69.28
k Pſ.147.4
l Luk. 10.20
m Ioh.10.27
n Rom.8.28

o Psal.17.24
p Psal.34.20
thou putteſt vnder thine hando, thou wilt keepe all their bones p, ſo that not one of them ſhall be broken.

But a moſt vile death haue the wicked, they I ſay, whom in the great deepe of thy ſecret
q Psal.6.6
iudgementsq, which are alwayes righteous, thou diddeſt foreknowe, euen before thou diddeſt make either the heauen, or the earth, ſhould euerlaſtingly bee damned, the number of whoſe names & naughty
r Eccl.12.9
merits thou knoweſt, who haſt coũted the number of the ſand of the ſea r: and ſounded the
s Rom.1.24
verie bottome of the deepe, whom thou haſt giuen to their vncleanes s, to whom all things worke together for the worſt, yea, euen their prayer is abo-
t Pro.28.9
mination t: ſo that albeit they ſhould aſcend vp to the verie
u Obad.1.4
heauens u, and lift their head

aboue the clowdes, and make, their neast among the starres: yet shall they bee cast away in the end like dung.

Chap. 29.

Of such as once were godly, and afterward proued wicked, and contrariwise.

GReat are these thy iudgements O Lord GOD, O Iudge righteous and strong *a*, which iudgest right *b*, and dost things which are vnsearchable *c* & deepe: the which when I consider, all my bones doe shake.

a Psal. 67.4
b Psal. 9.4
c Iob. 5.9

For there is not a man vpon earth sure, that wee can serue thee godly and purely in fear *d*, & reioyce before thee in trembling all the daies of our life: that there should bee neither seruice without feare, nor ioy with-

d Psal. 2.11

without trembling; and that he which hath girded his harneſſe
e 1.Reg.20.21 may not boaſt himſelfe *e* as hee that hath laid it off; neither in deede that any fleſh ſhould re-
g 1.Cor.1.29 ioyce in thy preſence *g*, but
h Pſal.2.81 ſhake & tremble before thee *h*, inaſmuch as no man knoweth whether hee be worthie loue or
i Eccl.9.1 hatred *i*, all things beeing kept vncertain till the time to come.

For, Lord, we haue not onely heard our fathers tell, but haue ſeene alſo with our eyes, which thing I cannot vtter without trembling, nor confeſſe without feare, how many heeretofore haue climed in a maner vp into
k Amos.9.2 heauen *k*, and made their neſt
l Oba.1.4 among the ſtars *l*, which afterward fell downe headlong euen
m 2.Pet.2.4 to hell *m*, and were hardned in wickednesſe.

We haue ſeene the ſtarres fall from heauē through the violent ſtroke

stroke of the dragons taile *n*. And we haue seene some lying in the dust of the earth, who suddainlie by thine helping hand, O Lord, haue wonderfully ascended,

n Reu.12.4
o Ps.113.5

VVee haue seene the liuing, dying: and the dead, rising from death: we also haue seene them, which walked among the sons of God, in the mids of stones of fire *p*, euen as clay to haue vanished to nothing.

p Ez.18.14

We haue seene light become darkness, and darknesse come out of light: because publicans and harlots doe goe before the inhabiters into the kingdome of God *q*; and the children of the kingdome *r* are cast into vtter darknesse.

q Mat.21.31
r Mat.8.12

And how commeth all this to passe? but euen because they mounted vp vnto that hil, wherinto the first ascended an Angell,

f Esa. 14. 12 gell *f*, and came down a diuell.
But, Lord, whom thou hast predestinate, them thou hast
t Rom. 8. 30 called *t*, & sanctified, & cleansed, that they may bee a meete
u 1. Cor. 3. 16 dwelling place *u*, for thy maiestie, with whom and in whom
x Pro. 8. 31 thy holy and pure delight is *x*, in whom thou takest pleasure, and reioicest their youth, dwel-
y 2. Cor. 6. 16 ling with them *y* in their remembrance, that they may be thine
z 1 Cor. 3. 16 holy temple *z*: which doubtlesse is no small commendation of our humanity.

Chap.

Chap. 30.

That the soule of a faithfull man is the sanctuary of God.

FOr the soule, which thou hast created *a*, not of thy selfe, but by thy word *b*; not of the matter of any element, but of nothing; the which is reasonable, of vnderstanding, spirituall, liuing alwayes, and euer mouing, which thou hast sealed with the light of thy countenance, and hallowed by the vertue of thy baptisme, is made so capable of thy glorie, that thou alone, & nothing else can satisfie the same *c*.

a Gen. 1. 26
b Iohn. 1. 3

c Psal. 42. 1.

And when it hath thee, it hath her hearts desire; neither is there any outward thing beside, which it should wish. But while it desireth any outward thing, it is a manifest argument, that

thou art not within. For if thou bee had, it can wish for no more *d*.

d Reu. 7.17

For inasmuch as thou art the soueraign *e*, yea all that good is; it hath nothing which it may wish for more, but enioyeth thee, who art all that good is.

e Iam. 1.17

Now if it couet not after all that good is, it resteth that it must couet after some thing, which is not all that good is; & so consequently not the soueraigne good, and so not God, but rather a creature.

And as long as it desireth a creature, it is always hungrie. For though it haue what it can desire of creatures; yet remaineth it emptie. For there is nothing which can fulfill it, but thou alone *f*, after whose image it was created *g*.

f Psal. 42.1
g Gen. 1.26.

And those thou fillest which desire nothing beside thee, and

makest

makest them meete for thee, holy *h*, blessed *i*, vndefiled *k*, & the friends of God *l*, which doe iudge all things but as dung *m*, that they may win thee alone.

h Psal. 31. 23
i Rom. 4. 7
k Eph. 1. 4
l Esa. 41. 8
m Phil. 3. 8

For this is the blessing which thou hast bestowed vpon man; this is the honour wherewith thou hast exalted him among all, yea & aboue all creatures *n*, that thy name may be wonderfull throughout all the world.

n Psal. 8. 2

Behold O Lord my God *o*, who art most high *p*, most righteous *q*, almightie *r*, now haue I found the place where thou inhabitest: it is euen the soule which thou hast created after thine owne image and similitude *s*, which dooth seeke and long after thee alone: not the soule which neither seeketh nor desireth thee.

o Psa. 18. 16
p Dan. 7. 27
q Mat. 19. 16
r Dan. 7. 27
s Gen. 5. 1

Chap. 31

That God neyther by the outward nor inward senses can be found out.

I Haue gone astray like a lost sheepe *a*, seeking thee without, who art within. And much haue I laboured to finde thee without me, and thou dwellest within mee *b*, at leastwise if I had a lust of thee.

a Ps. 119. 176

b Rom. 8. 9

I vvent about by the lanes, and by the streetes *c* of the citie of this world, seeking thee, but I found thee not; Because I sought thee not rightly without, who art within.

c Cant. 3. 2

I sent abroad my messengers, namely all mine outward senses to seeke thee; yet did I not finde thee: because I sought amisse.

For now I doe see, O my light,

light *d*, O God, which hast inlightened me *e*, I see now that I did not well in seeking thee, by them. For thou art within, yet could they not tell mee where thou camest in *f*.

d Esa. 60.19
e Iohn 1.9

For mine eyes doe tell me; if he had no colour, he entred not by vs: Mine eares do tell me, if he made no noise, he passed not by vs: My nose telleth me, if he had no sent, hee came not by me: My tasting saith, if he had no sauor, he entred not by me: Likewise my feeling doth say If he had no bodie aske not me the question.

f Iob. 9.11

Therefore O my God, these things are not in thee. For it is neither the fairnesse of body, nor the beautie of time, nor the brightnes of light, nor the freshnesse of colour, nor the melodie of Musicke, nor any thing else which is pleasant to the eare, it

is neither the fragrancie of flowers, nor the smell of oyntments or spices, nor the sweetnesse of hony or Manna, delightfull to the taste: neither is it those things which are louely to bee touched or embraced; nor finally any thing subiect to these senses, which I seek, when I seeke my God. Be it far from my thought, that I should think these things to bee my GOD, which are comprehended of the senses euen of brutish creatures.

And yet when I seeke my God, I seeke for all that a certaine light excelling all light, which the eye cannot comprehend g; a certaine sound excelling all sound, which the eare cannot conceiue; a certain sent surpassing all sent, which the nose cannot discerne; a certain sweetnesse, excelling all sweetnesse

g 1. Cor. 2. 9

nesse, which no taste can iudge of; and a certaine imbracement, aboue all imbracement, which no feeling can reach vnto.

For this light shineth, where no place is to containe it; This voyce soundeth, where no ayre is to carrie it: this sent giues a sent, where no winde is to waste it: this sauour sauoureth, where no taste is to eate it: and this embracing is felt, where it is not sundered. This is my God, and there shall none other bee compared vnto him *h*. This do I seeke, when I seeke my God: This do I loue, when I loue my God.

h Bar. 3. 35

Too late haue I loued thee, O beautie so old and yet so fresh, too late haue I sought thee. Thou wert within, and I was without where I sought thee: and I deformed, as I am, rushed vpon these goodly things *i*,

i Gen. 1. 31

which thou hast made *k*.

k Genes.

Thou wert with me, but I was from thee. Those things kept mee aloofe from thee, which could not be but in thee *l*.

l Act.17.25

I went all about seeking thee and forsaking my selfe for all things.

I asked the earth if it were my God; and it answered, No: and all things in the earth confessed the same.

I asked the sea, and the deeps, & all things creeping in them: but they answered, Wee art not thy God, seeke him aboue vs.

I asked the puffing ayre; and the whole air, with all the dwellers in the same made mee this answer; Anaximenes is deceiued: for I am not thy God.

Anaximenes was of opinion that the ayr was God.

I asked the heauen, the Sun, the moone, and the starres: and they said, Neither bee wee thy God.

Then

Then saide I vnto all those which stand about the doores of my flesh; Tell mee I pray you, what thinke yee of my God: tell me somwhat of him. And they all answered with a loud voice, He hath made vs *n*. n Ps. 100. 3

Then said I to the mass of the whole world, Tell me, art thou my God or no? And it answered with a mightie voyce, I am not: but through him I am whom thou seekest in me: Hee hath made mee *o*; seeke him aboue me, by whom I am now ruled *p*, and was once created.

o Iohn 1. 3
p 2. Mac. 7. 9

The asking of the creatures is the deepe cõsideration of them: their answer is the testimonie which they yeeld of God. For al things crie, God hath made vs *q*. q Gen. 1. 1

For, as the Apostle saith *r*, the inuisible things of God are seen by the creation of the world, being considered in his workes. r Rom. 1. 20

Heauenly meditations,

Then I returned vnto my selfe, and went into my selfe, and said thus to my selfe, What art thou? I answered my selfe and said, A man reasonable *s*, and mortall *t*.

s Gen. 1. 27
t Wis. 7. 1

Then began I to discusse what that should be, & said; Whence is this kind of creature, O Lord my God *u*? whence but of thee? Thou hast made me *x*, and not I my selfe.

u Psal. 7. 1
x Psal. 100. 3.

What art thou? thou I meane by whom I liue *y*, nay thou by whom all things do liue *z*, what art thou? Verily, thou, Lord my God *a*, art the true *b*, & only God *c*, almightie *d*, euerlasting *e*, incomprehensible *f*, and infinite *g*, liuing alwaies *h*, and dying in no part of thee: thou inhabitest the eternitie *i*, & art wonderfull in the sight of Angels *k*, thou canst not bee vttered *l*, nor found out *m*, nor numbred: thou art a liuing God *n*, a true

y Act. 17. 28
z Psal. 145. 13
a psal. 18. 2
b Exo. 34. 6
c 2. Kin. 19. 15
d Psa. 115. 3
e Psal. 9. 7
f Psal. 139. 6
g Eccl. 18. 1
h 1 Tim. 1. 17
i Esa. 57. 15
k Psal. 89. 7
l Psa. 139. 6
m Iob 9. 10
n Esay. 37. 4.

true God *o*, a terrible *p* and strong God *q*, knowing neither beginning *r*, nor end *s*; the beginning and the end of all things *t*: who art before the world *u*, and from euerlasting to euerlasting *x*.

Thou art my God *y*: and the Lord of all which thou hast created *z*, with thee are the causes of all stable things, with thee doe the originalls of all changeable things abide vnchangeable: and with thee doe the grounds of reasonable, vnreasonable, & temporall things continue for euer.

O my God, tell me thine humble seruant, O mercifull God tel thy seruant, euen by thy great mercies, I beseech thee, tell me, whence is this kinde of creature if not of thee? Shall any man be his owne maker *a*? Haue any either being, or life, but from thee *b*?

o Exo.34.6
p Exo.15.11
q Psal.7,12
r Pro.8.22
s Psal.102,11
t Reue.1.8
u Eccl.24.14
x Eccl.41.2
y Deu.6.13
z Mat.7.9

a Psa.100.3

b Act.17.25 thee *b*? Art not thou the principal being, from whom all being
c Iam.1.17 doth proceede *c*? For whatsoeuer is, it is of thee, because without thee there is nothing.

Art not thou the welspring of
d Psal.36.9 life *d*, from which floweth all
e Act.17.28 life? For, whatsoeuer liueth, dooth liue through thee *e*: because without thee nothing doth liue. Therefore O Lord, thou hast made all things.

What? shall I aske who hath made me? thou Lord hast made
f Psal.100.3 mee *f*, without whom nothing
g Iohn 1.3 was made *g*. Thou art my Ma-
h Psal.138 ker, and I thy workmanship *h*.

Thanks bee to thee, O Lord, my God, through whom I liue, & through whom all things do liue, because thou hast made all. Thankes be to thee, O my maker: for thine hands haue made
i Iob. 10.8 me, & fashioned me *i*. Thankes
k 1 Ioh.1.4 be to thee, O my light *k*, because

thou

thou hast inlightned me, whereby I haue found both thee and my selfe. Where I found my selfe, where I knew my selfe; there I found thee, there I knew thee: and where I knew thee, there thou didst inlighten me. Thankes be to thee, O my light, for lightening mee. But what is that I saide I knewe thee? Art not thou a GOD incomprehensible *l*, & vnmeasurable *m*, the king of kings *n*, and Lord of Lords, who alone hast immortalitie *o*, and dwellest in the light that none can attaine vnto *p*, whom neuer man sawe, neither can see? Art not thou an hidden God, whose glory is past finding out? Art not thou best knowne, and a wonderfull beholder of thy selfe?

l Iob 25.8
m Ps.139.7
n 1.Tim 6.15
o 1.Tim.1.17
p 1.Tim.6.16

VVho then knowes that which hee neuer saw? For thou hast said in thy truth, No man shall

Heauenly meditations,

q Ex. 33. 20 shall see mee and liue *q*: Thy Prophet hath said through thy truth, No man hath seene God at any time *r*: who then knows that which hee neuer saw? And thy truth it selfe *s* hath said, No man knoweth the Sonne but the Father *t*: neither knoweth any man the Father but the Sonne. Thy Trinitie alone, which is aboue all knowledge, is perfectly knowne onely to it selfe,

r Iohn. 1. 18
s Iohn 14. 6
t Mat. 11. 27

Then what is it that I a man like to vanitie *u*, haue said, I knowe thee? For who knowes thee but thy selfe alone?

u Psa. 144. 4

For thou God alone, in thy most holy and heauenly Word art said to bee almightie *x*, passing praise-worthie *y*, passing glorious, passing honourable, passing hie *z*, beyond all being: For thou art found supereffentially, and beyond all knowledge

x Gen. 35. 12
y Psal. 96. 4
z Gen. 14. 18

ledge to bee aboue the nature of any thing which may bee imagined, be it intellectuall, or sensible, and aboue euery name that is named *a*, not in this world onely, but also in that which is to come: Inasmuch as through the supersessentiall and secret power of thy Godhead (how, no reason, vnderstanding, nor beeing can conceiue) thou dwellest so as no man can either search thee out, or haue accesse vnto thee, and that in thy selfe, whereas light is, that none can attaine vnto *b*, and brightnesse, which no creature can either finde out, comprehend, or vtter, whereunto no light can attaine. Because it is no light to bee looked vpon, or seene, but is thought to bee a light exceeding both the reach of reason, & of vnderstanding, and is more than can bee attained

a. Eph. 1. 21.

b. 1. Ti. 6. 16.

ned vnto, more than vnchangeable, more than may bee communicated with any: Such a light it is, as neuer Angell, nor
c 1. Ti. 6. 16 man saw, neither can see *c*.

This is thy heauen, Lord, thine hiding heauen, thy passing secret heauen, I meane thy light
d Phil. 4. 7 beyond all vnderstanding *d*, beyond all reasons, beyond beings: of which it is said, the heauen of heauen is the Lords. The heauen of heauen, in comparison whereof all other heauens is but earth: forsomuch as it is passing maruellously heaued vp aboue all heauen. Yea such an heauen, as that fierie heauen compared thereunto, is but as earth. For this is the Lords heauen of heauen: because none knowes it, but the Lord alone.

Vnto this heauen no man ascendeth, but he which hath de-
e Iohn 3. 13 scended from heauen *e*. For no

man knoweth the Father, but the Sonne *f*, and the Spirit of them both *g*: neither knoweth any man the Sonne but the Father *h*, and the Spirit of them both *i*.

f Mat. 11. 27
g Ioh. 15. 26
h Mat. 11. 27
i Ioh. 15. 26

O sacred Trinitie, O Trinity, eternall, passing glorious, passing vtterance, passing finding out, which no man can attaine vnto *k*, no man comprehend *l*, no man conceiue, as being beyond all being, and supersessentially passing all sense, all reason, all vnderstanding, all knowledge, all essence of supercelestiall spirits, the which nothing, no not the verie Angels can either vtter or conceiue *m*, or vnderstand, or knowe: thou perfectly art knowne *n* to thy selfe, O Trinitie.

k 1. Tim. 6
l Iob. 23. 8
m 1. Cor. 2. 9
n 1. Cor. 13. 12

How then doe I knowe thee, O Lord God most high *o*, aboue all earth, and aboue all heauen,

o Psal. 50. 11

whom

whom neither Cherubins, nor Seraphins perfectly doe know: but with the wings of their contemplations they couer his face p which sitteth vpon the high & stately throne, saying q, Holy, holy, holy, Lord God of Hosts, the whole world is full of thy glorie,

p Esa 6.1
q Esa.6.3

The Prophet was astonished, and said, Wo is me, I know not what to say, because I am a man of polluted lips r. And my heart was astonished, and I said likewise, Woe is mee for speaking, because I am a man of polluted lips. Yet I said, I knew thee.

r Esa.6.5

Notwithstanding, woe to them, Lord, who are tong-tied when they should speake of thee. For they which babble much s, are made mute without thee.

s Mat.6.7
t Psal.7.1

And I, O Lord my God t, will not bee still; because thou hast made

made me *u*, & lightened me *x*, and found me. So that I knowe thee *y*, becauſe thou haſt inlightened me *z*.

But how doe I know thee? Doubtleſſe I know thee in my ſelfe. I know thee not as thou art in thy ſelfe *a*, but as thou art to mee; yet not without thee, but in thy ſelfe. For thou art the light which haſt inlightened mee *b*.

For as thou art to thy ſelfe, thou art knowne to thy ſelfe alone *c*; but as thou art to mee, according to thy grace, thou art known to me.

But what art thou to me? O mercifull God *d*, tell me thy miſerable ſeruant, for thy mercies ſake tell me what thou art to me ward. Say vnto my ſoule *e*, I am thy ſaluation: hide not thy face away fro me, O Lord, leſt I die. Suffer mee to ſpeake with thy mercie,

u Gen.1.26
x Iohn 1.9
y Iohn 17.3
z Iohn 14.9
a 1.Cor.13.12
b Iohn 1.9
c 1.Cor.13.12
d Exo.34.6
e Pſal.35.1

mercy, me I say earth & ashes *f*; Suffer mee to speake with thy mercy. For great is thy mercy toward me *g*.

f Gen. 18.27

g Ps. 117.2

I will speake vnto my God, albeit I am but dust and ashes *h*,

h Gen. 18.27

Tell me thy humble seruant, O mercifull God *i*, tell mee thy miserable seruant, for thy mercies sake tell me, what art thou to me-ward?

i Exo. 34.6

Thou also didst thunder from heauen *k* with a mightie voyce into the inner eare of my heart: thou brakest my deafenesse, so that I heard thy voyce: thou didst inlighten my blindnesse, and I saw thy light: and knew how that thou art my God *l*.

k Psal. 18.13

l Psal. 16.2

Therefore did I say, I knewe thee, because I knew that thou art my God, I knew thee to be the onely very God *m*, & whom thou hast sent Iesus Christ.

m Iohn 17.3

The time was when I knew thee

thee not. But woe woorth that time, when I did not knowe thee: wo worth that blindneſſe, when I did not ſee thee: woe woorth that deafneſſe, when I did not heare thee. Then blind, deafe, and ougly as I was, I ruſht vpon thoſe faire things which thou haſt made.

Yet euen then thou wert with mee, but I was not with thee: and thoſe kept me far off, from thee, which could not haue beene without thee.

Thou haſt inlightned mee, O light of the world *n*, ſo that I haue ſeene thee, and loued thee. For no man dooth loue thee, but hee ſees thee: And no man dooth ſee thee, but hee which loues thee. *n* Iohn. 1. 4.

It was late before I loued thee, O beautie ſo ancient, and yet ſo freſh; late was it before I loued thee: But woe woorth that

Heauenly meditations,

that time when I loued thee not.

Chap. 32

The faith or beleefe of a true Christian most notably described.

a Ioh 1.4

O My light *a*, I praise thee for lightening mee, whereby I know thee.

But how doe I knowe thee? I know thee to bee God alone *b*, a liuing God *c*, a true *d* God, my Creator *e*.

b 2.Ki.19.15
c Ioh.17.3
d Ier. 10.10.
e Gen.1.26

I know thee to bee the maker both of heauen and earth *f*, of all things visible and inuisible *g*, a verie God *h*, almighty *i*, immortall *k*, inuisible *l*, incompassable *m*, vnlimitable *n*, euerlasting *o*, to whom none can approach vnto *p*, nor comprehend *q*, nor finde out *r*; whom vnchangeable *s*, vnmeasurable *t*,

f Psal.124.8
g Col.1.16
h Ier.10.10
i Gen. 35.11
k 1.Ti.1.17
m Iob 23.8
n Bar. 3.24
o La.5.19
p 1.Ti.6.16
q Ier.32.18
r Iob 11.7
s Mal.3.6

able r, infinite, the beginning of all creatures, be they visible or inuisible, by whom all things were created, through whom all the elements doe consist: Whose maiestie, as it neuer had beginning y, so it shall neuer haue end z.

I know thee to be one God a, alone b, the true God c, namely, the eternall Father d, Son e, & holy Ghost f; three persons g indeede, but one simple substance and vnparted nature; The Father made of none; the Sonne of the Father alone; the Holy Ghost of the Father and of the Sonne; alwayes without either beginning h, or end i.

A Trinity, yet but one only k, and very God l, omnipotent m, the onely beginning of all things n, maker of all creatures both visible and inuisible, spiri-

r Psal. 139.6

y Psal. 90.2.
z Psal. 45.6
a Deut. 6.4
b Psa. 68.10
c Ioh. 17.3
d Mat. 11.25
e Ioh. 1.18
f Mar. 12. 36
g Mat. 3.16

h Pro. 8.21
i Psa. 102.11
k Deut. 6.4
l 2. Chr. 15.3
m Eze. 10.10

n Ioh. 1.1

ritual

rituall and temporall.

Which by thine almightie power at the beginning didst of nothing make together both creatures spirituall and corporall, that is to say, angelicall and worldly, and afterward the humane, as a middle nature consisting of bodie and spirit.

I know & confess thee, God the Father to bee vnbegotten, thee, God the Son to be begotten of the Father; thee, God the holy Ghost the Comforter p & q to bee neither made nor begotten.

p Psal. 2. 7
q Ioh. 14. 26

With my heart I beleeue vnto righteousnes r; and with my mouth I confess vnto saluation, this holy, and single Trinitie in three coequall, consubstantiall, and coeternall persons, to be a Trinitie in Vnitie, and an Vnitie in Tyinitie.

r Rom. 10

Vnitie in Trinitie.

I know thee Iesus Christ our Lord *f*, to be a true God *t*, the onely begotten Son of God *u*, and the Creator *x*, Sauiour *y*, redeemer not of mee onelie, but also of all mankinde *z*: who I acknowledge to bee begotten of the Father *a* before all worlds, God of God *b*, light *c* of light, verie God *d* of verie God, begotten *e*, not made, being of one substance *f* and coeternall *g* with the Father & the holy ghost, by whom all things at the beginning were made *h*.

Stedfastly beleeuing, & truly confessing, that thou Iesus Christ, the onely begotten Son of God *i*, for our saluation *k*, by the consent of the whole Trinitie tookest flesh, & wert conceiued by the holy ghost of the Virgin Mary *l*, and wert made verie man *m*, of a reasonable

f 1.Cor.1.3.
t Ioh.17.3.
u Ioh.3.16.
x Ioh.1.1.2.
y Luc.1.31.
z Rom.3.24.
a Psal.2.7.
b Ioh 8.42.
c Ioh.1.4.5.
d Matt.3.17.
e Psal.2.7.
f Heb.1.3.
g Heb.5.5.
h Ioh.1.1.2.
i Ioh.3.16.
k Mat.1.21.
l Mat.1.18.
m Iohn 1.14

soule, and humane flesh subsisting.

Thou for so much as in respect of thy Godhead, beeing the onely begotten Sonne of God; thou couldest neither suffer, nor die *n*, through thine exceeding loue wherewith thou hast loued vs *o*; thou the verie same sonne of God for all that, becamest subiect to sufferings *p*, and morrtallitie *q*, in respect of thy manhood; and O onely Sonne of God, for the saluation of of mankind *r*, diddest suffer death *s* vpon the wood of the Crosse *t*, to saue vs, from euerlasting death *u*,

Thou the authour of light descendedst into hell *x*, and like a glorious Conquerour rosest againe the third day *y*, taking to thee againe thy sacred bodie, which for our sinnes had lien in the sepulchre, and quickening it

n 1.Tim.1.17
o. Ephes. 2.4
p 1.Pet.3.21.
q 1.Cor.8.11
r Mat.1.21.
s Rom.5.6.7
t Gal.3,13.
u Col.1.13.
x Creed Apost. Athan.
y1.Cor.15.4.

it according to the scripture *z*, the third day, that thou mightest place the same at the right hand of the Father *a*.

z Mat. 28.1 Ioh. 20.1. 11

a Acts 2.3.4

For thou the verie Sonne of God, taking againe vnto thy selfe the substance of our flesh, that is to say, the soule and humane bodie which thou tookest of the glorious virgin *b*, art ascended vp aboue all the heauens; and mounted aboue the orders of Angels *c*, where thou sittest at the right hand of God the Father *d*, and whereas the fountaine of life is *e*, the light which none can attaine vnto *f*, and the peace of God which passeth all vnderstanding *g*.

b Luc. 24.3

c Mat. 26.1

d Acts 2. 34
e Psal. 36.9.
f 1. Tim. 6.16

g Phil. 4.7.

There wee do worship thee, there we do beleeue thee to bee verie God, and verie man; confessing God to be the Father *b*, and from thence we looke that thou wilt come a iudge in the

h 2. Cor. 5.

i Acts 10.42. end of the world *i*, to iudge both the quicke and the dead, and to render to all men, good and badde, according to their
k Ro. 14.10. deeds *k*, which they haue done in this life, either reward or punishment, according as euery one is worthy, rest or torment.

For all men, euen as many as haue receiued soules in their humane flesh which they had in this world, shall rise at that
l 1. Cor. 15. 51. day through the sound *l* of thy power: that whole man may receiue either the glorie of heauen
m Mat. 23.34 *m*, or the paine of hell
n Mat. 25.41. *n*, according to their deserts.

Thou art our resurrection, and
o Ioh. 11.25. the life it selfe *o*, whom we looke for, euen the Lord Iesus Christ
p Phil. 3.10. our Sauiour *p*, who shall change our vile bodie, that it may bee fashioned like vnto his glorious bodie. I know thee the holy Spirit, both of the Father and the

the Sonne, to bee one God *q*, & a very God *r*, proceeding alike from them both *s*, of one substance *t*, & coeternall with the Father and the Sonne, our comforter *u*, and aduocate *x*.

Which cameſt downe in the likeneſſe of a doue *y* vpon the ſame God, and our Lord Ieſus Chriſt *z*, and ſhewedſt thy ſelfe vpon thine Apoſtles in fierie tongues *a*. Which alſo euen frō the beginning haſt inſtructed with the gift of thy grace all the Saints and choſen of God, and opened the mouths of the prophets *b*, that they might declare abroad the wonderfull myſteries of the kingdome of God; who alſo together with the Father & the Son, of all the Saints of God art worſhipped & glorified. Among whom I the ſon of thine handmaid *c* do glorifie thy name, becauſe thou haſt

q 1. Ioh. 5. 7.
r Mat. 28. 19.
s Ioh. 15. 26.
t 1. Cor. 2. 11.
u Ioh. 14. 26.
x Rom. 8. 26.
y Matth. 3.
z 1. Cor. 1. 3.
a Acts 1. 2.
b 1. Cor. 12. 10.
c Pſ. 116. 16.

inlightened me.

For thou art the verie light, the true light, the fire of God *d*, the maister of the spirit *e*; which by thine oyntment teacheſt vs all truth *f*, the spirit of truth *g*, without which it is impoſsible to pleaſe God.

For thou thy ſelfe art God of God, & light of light, vnſpeakably proceeding from the Father of lights *h*, and from his ſonne *i* our Lord Ieſu Chriſt *k*, with whom thou reigneſt, and art glorified moſt ſingularly, beeing of one ſubſtance, coequall, & coeternall with them, in the eſſence of one and the ſame Trinitie.

I know the Father *l*, Sonne *m*, and holy Ghoſt *n*, to be one *o*, a liuing *p*, and a very God *q*: three I confeſſe in perſons *r*, yet but one in eſſence: whom I acknowledge, worſhip and glorifie

d Act 2.3.
e 1.Cor.12.7
f 1.Ioh. 2.27
g Ioh.14.16.
h Iam.1.17.
i Ioh.3.16.1
k 2. Cor.1.3.
l Mat.11.25.
m Ioh.8.41.
n 2.Cor.13. 13.
o 1.Ioh.5.7.
p Ioh.17.3.
q Ier.10.10.
r Mat.3.16. 17.

rifie with mine whole heart *s*, being the true God *t*, the only *u* God, holy *x*, immortall *y*, inuisible *z*, vnchangeable *a*, whom no man can either attaine vnto *b*, or find out *c*.

This God I acknowledge to bee one light, one sonne, one bread, one life, one happinesse, one beginning, one end, one creator both of heauen & earth, *d*; by whō all things doe liue *e*, by whom all things subsist *f*, by whom all things are gouerned *g*, ruled *h*, and quickned, both the things in heauen, and the things in earth, and things vnder the earth *i*, beside whom there is no God, neither in heauen nor in earth *k*. Thus know I thee, O Lord God, who knowest me *l*, thus know I thee. Through the faith which thou hast inspired to me, I knowe thee O my light *m*, the sight of mine eyes, O

s Deut 6.5.
t 1. The. 1.9.
u Esa. 37.16.
x Leu. 11.44.
y 1. Tim. 1.17
z Ioh. 1.12.
a Mal. 3.6.
b 1. Ti. 6.16.
c Iob 23.8.
d Gen. 1.1.
e Acts 17.28.
f Col. 1.16.
g 1. Esd. 4.58
h Neh. 9.6.
i 1. Tim. 6.13
k Esa. 45.5.
l 1 Sam. 16.7.
m Mich. 7.8.

m Psal. 7. 1. 3. Lord my God *m*, the hope of all
o Psal. 65. 3. the ends of the earth *o*, the ioy reioycing my youth, and the good susteining mine age.

For in thee, O Lord, all my bones reioice, saying, O Lord, who is like to thee; among the
p exo. 15. 11. gods who is like to thee *p*? Not that whom the handes of men haue made; but thou who hast made the hands of men.

q Psal. 115. 4 The Idols of the nations are siluer & gold *q*, euen the works of mens handes; so is not hee
r Psal. 96. 5. which made man. All the gods of the people are Idols *r*: but the Lord made the heauens.

Let those gods which made not the heauens, and the earth, perish from the earth, and from
s Ier. 10. 11. vnder these heauens *s*: but let
t Psal. 118. 1. both heauen and earth praise
u Psal. 124. 8. him *t* which created both earth and heauen *u*, Amen.

Chap.

Chap. 33.
A confession of mans wretchednesse.

WHo is like vnto thee, O Lord, among the gods *a*! who is like vnto thee, so glorious in holinesse, fearefull in praises, doing wonders! Long was it ere I knew thee, O true light *b*, long was it ere I knew thee. a Exod. 15. 11. b Iohn 1. 4. 9

There was a great and darke cloud before my vaine eyes: so that I could not behold the Sunne of righteousnes, nor the light of the truth.

I, a childe of darknes *c*, was wrapped in darkenesse, I loued darknesse, because I knew not the light. Blind I was, and I loued blindnesse: after darknes I followed through darknes. c 1. Thes. 5. 5

Who brought mee thence,

where I blinde wretch, ſate in darkneſſe, and in the ſhadow of
Luc. 1. 7. 9. death *d*? Who tooke me by the hand, to leade mee out? What was hee which inlightned me? I ſought him not, yet ſought hee me out: I called him not, but he called me. What was hee? Euen
Pſal. 7. 2. 3. thou it was, O Lord my God *e*,
Pſal. 86. 15. pittifull and mercifull *f*, euen thou father of mercies *g*, and
2. Cor. 1. 3. God of all comfort. Euen thou it was my Lord God moſt holy
Reu. 16. 5. *h*, who I confeſſe with all mine heart praiſing thy name.

I ſought not thee, yet thou ſoughteſt me; I called not vpon thee, but thou calledſt mee. For thou haſt called mee by thine owne Name. With a mightie voice thou haſt thundered; from aboue into the in-
Pſal. 18. 13. ward eare of mine heart, ſaying,
Gen. 1. 3. Let there be light *k*, and light was made; inſomuch as the great

great cloud vanished away, & the darke mist which had couered mine eyes melted, whereby I saw thy light, and knew thy voyce, and said:

Of a truth, Lord, thou art my God / which brought me out of darknes *m*, & from the shadow of death, & hast called mee into thy woonderfull, light, so that now I see, thanks to thee mine inlightener therefore.

l Psal. 7. 1. 3
m Luc. 1. 79

And I looked back, and saw the darknes wherein I had bin, and the dark dungeon, wherein I had lien, whereat I trembled, was afraid, and vttered these words:

Wo, wo worth the darkenes wherein I lay; wo, wo to that blindnes in which I could not see the light of heauen: woe, I say, wo to mine old ignorance, when I knew not thee O Lord, I thanke thee, O mine enlightener *n*,

Ioh. 1. 9. Luc. 31. 69. tener *n*, O my Sauiour *o* I thank thee, for enlightning me; wherby I know thee.

Late it was ere I knew thee, Ioh. 14. 6. ô ancient truth *p*: late it was ere I knew thee, O eternall truth. Thou wert in the light, and I was in darkneſſe: I knew thee not, becauſe I could not be inlightened, but by thee *q*; and Iohn 9. without thee there is no light.

Chap. 34.
A conſideration of Gods Maieſtie.

Leu. 11. 14, 15. O God moſt holy *a*, of ineſtimable maieſtie, God of Deut. 10. 17. Gods *b*, and Lord of Lords, Eccle. 43. 9. who art moſt wonderfull *c*, and canſt neither bee conceiued in thought, nor expreſſed by Eccl. 43. 30. word *d*; of whom all the Angels in heauen do ſtand in feare; whom all the dominations and thrones

thrones do adore *e*, & at whose presence all powers doe shake; whose might and wisedome is infinite; which vpon nothing hast laide the foundation of the earth *f*, and gathered the waters of the Sea together *g* in the ayre as in a bottle.

e Rom. 5. 11.

f Ezech. 12. 22.
g Psal. 33. 7.

O Lord most mightie *h*, most holy *i* & puissant *k*, God of all flesh *l*, at whose presence heauen and earth do flie *m*, and at whose becke all the elements doe obey; let all thy creatures worship and praise thee *n*.

h 2. Cor. 6. 18.
i Leu. 11. 44.
k 1. Sam. 22. 8
l Ier. 32. 27.
m Psal. 104. 7. 8.
n Psal. 148. 2

And I the Son of thine handmaid *o*, through thy faith doe bow the necke of mine heart vnder the feete of thy maiestie, yeelding thee most humble thankes for vouchsafing of thy mercie to enlighten me, ô true light *p*, ô holy light, ô wonderfull light, which inlightnest not only euerie man that commeth

o Ps. 116. 16.

p Iohn 1. 4.

into

q Iohn.1.9. into this world *q*, but also the eyes of the Angels in heauen.

Lo, I see now, thanks to thee; Loe, I see the light of heauen; the lightsome beames of thy countenance doe now shine vpon the eyes of my mind, & comfort all my bones.

Oh that it were fully made perfect within mee! O Father r Iam.1.17. of light *r*, increase it; increase I pray thee, that light which shineth vpon mee; inlarge it, yea, do thou enlarge the same, I beseech thee.

What is this I feele? what fire is this which warmeth mine heart? What light is it which spreadeth out such glorious beames vpon my mind?

O fire which alway burnest, and art neuer quenched, let me on fire! O light which alway shinest, and art neuer dimmed, inlighten mee! Would to God

I were inflamed by thee.

O sacred fire, how sweetly dooſt thou burn! how secretly dooſt thou ſhine! how desirous be they ſtill to burne, who thou inflameſt?

Wo to thē whom thou dooſt not inflame. And woe to them whom thou dooſt not inlighten: O true light, lightening the whole world *s* with thy light. *s* Iohn 1. 9.

Wo to the blind eyes that behold not thee, the ſunne which giueth light both to heauen & earth: wo to the dazeling eyes, which cannot ſee thee: woe to the eyes which turne aſide and will not ſee the veritie: & wo to, thoſe eyes which will not turne aſide from regarding vanitie *t*. For the eyes that are vſed to the darknes, cannot looke directly vpon the beames of the moſt glorious truth *u*, neither cā they iudge of the light, whoſe dwelling *t* Pſ. 118. 37.

u Iohn 3. 19.

ling is in darkneſſe. For they ſee nothing but darknes, they loue and allow of darknes, & going from darknes to darknes, they know not where they fall. Miſerable are they which forgoe they wot not what: but more miſerable are they which know what they loſe, which fall with open eyes, and goe down quick
x Num. 16. 30. x into the pit of hell.

O moſt happie light, whom none ſee but they which haue pure eyes: bleſſed are the pure
y Matt. 5. 8. of hart y, for they ſhall ſee God.
z Pſal. 51. 7. O purging vertue, purge me z, heal the ſight of mine eyes, that with a ſound ſight I might behold thee, whom none but ſuch as haue pure eyes can behold.

I beſeech thee, O light vnapprochable a, take away by thy
a 1. Tim. 6. 16 glorious beames the ſcales which a long time haue dimd the ſight of mine eyes, that ſted-

faſtly

fastly I may behold thee, & see light in thy light *b*. b Psal. 36. 9.

Thankes bee to thee, O my light *c*, loe I see now. O Lord, I beseech thee, inlarge thou my sight: open mine eyes *d* that I may see the wonders of thy law; who art terrible out of thy holy places *e*. c Mich. 7. 8. d Psal. 119. 18. e Psal. 8. 35.

Lo, thankes to thee my light, I see now, yet through a glasse darkly *f*. But when shall I see thee face to face *g*? Whē comes that day of gladnesse and ioy *h*, wherein I shall enter into the place of thy wonderfull tabernacle *i*, euen to the glorie of God, that I may see thee face to face *k*, and be satisfied in desire *l*? f 1. Cor. 13. 12. g Reu. 22. 4. h Cant. 8. 11. i Psal. 42. 4. k Reu. 1. 4. l Psal. 42. 2.

Chap.

Chap. 35.

The longing & thirſt of the ſoule after God.

a Pſal. 42. 1. AS the Hart brayeth for the riuers of water *a*: ſo panteth my ſoule after thee, O God.

b Pſal. 36. 9. My ſoule thirſteth after thee, God, the well of life *b*: when

c Pſal. 42. 2. ſhall I come and appeare before thy preſence *c*?

d Pſal. 36. 9. O fountaine of life *d*, O veine of liuing waters: when ſhall I come vnto that water of thy ſweetnes out of a deſert, wilde and watry Land: that I may ſee thy power and thy glorie, and quench my thirſt through the waters of thy mercy?

e Pſal. 36. 9. I thirſt Lord; thou art the well of life *e*, O fill me: I thirſt Lord, I thirſt euen for thee the liuing

God

God *f*. O when shall I come, & appeare before thy presence! f Psal.42.2.

Thinkest thou that I shall see that day? I say that day of gladnes and ioy *g*, that day which the Lord hath made *h*, for vs to reioyce and be glad therein. g Cant.3.11. h Ps.118.24.

O! that is a glorious & goodly day, lasting euer, neuer at an end *i*, wherein I shall hear the voyce of ioy *k*, and thanksgiuing: when I shall heare it said, Enter into thy Masters ioy *l*: Enter into that euerlasting ioy, into the house of the Lord thy God, wheras great things be *m* and vnsearchable, and maruelous things without number: Enter into the ioy without sorrow *o* contayning euerlasting ioy, whereas euery good thing is *p*, and no euill at all: whereas euery thing which thou wouldest haue is, & nothing which thou wouldest not haue. i Reu.21.25. k Reu.19.1. l Mat.25.21. m Esa.51.12. n Iob.5.9. o Reu.7.15. p 1.Cor.2.9.

There

Heauenly meditations,

q Reu. 11.4. There shal be the liuing life *q*, the sweet life, the louely life, the life alway to be thought vpon. There shall be neither enemy to assault, nor inticement to carry away; but soueraigne and sure security, & secure quietnes, and quiet ioyfulnes, and ioyful blessednes, and blessed euerlastingnesse, and euerlasting happines, & the happy Trinitie, and vnitie of Trinitie, & deitie of vnitie, and blessed sight of deitie, which is the masters ioy *s*.

r 1. Cor. 12. 14.

s Mat. 25. 21.

O ioy aboue ioy! O ioy surpassing all ioy! beside vvhich there is no ioy, when shall I enter into thee, that I may see my God *t*, who dwelleth in thee! I will goe thither and behold this marueilous vision.

t Reu. 12. 4.

But what keepes mee backe? Alas, that my freedome must yet longer be kept from me. O nipping sorrow, how long shall I be

bee saide to mee, Where is thy God *n*? how long shall it be said to mee, Waite, and wait againe? And now, Lord, what waite I for *x*? doe not wee, O Lord my God *y*, waite for the Sauiour *z*, euen our Lord Iesus Christ who shall change our vile bodie, that it may bee fashioned like vnto his glorious bodie? Wee looke when the Lord will returne from the bride-house, to bring vs vnto his mariage *a*.

Come Lord Iesus *b*, come quickly. Come Lorde Iesu Christ, come and visite vs in peace; come and deliuer vs out of prison *c*, that with perfect hearts wee may reioice in thy presence *d*; O come Iesus our Sauiour *e*: thou who all nations do so long for, shew thy face, & we shall be safe. O my light *f*, & my redeemer *g*, come bring my soule out of prison *h*, that I may praise

n Psal. 42.3.
x Psal. 30.7.
y Psal. 7.1.3.
z Phil. 3.20.
a Mat. 22.2.
b Reu. 22.17
c Esa. 42.7.
d Psa. 42.2.
e Phil. 3.20.
f Ioh. 1.4.9.
g Iob 19.25.
h Psal. 42.5.

praise thy holy name.

How long shall I wretch be tossed in the flouds of my mortalnes, crying vnto thee ô Lord, and yet cannot be heard!

O Lord, hearken how I crie vnto thee out of this great sea; and bring mee vnto the hauen of euerlasting happines.

Blessed are they who hauing passed out of the perill of the sea, haue found grace to arriue before thee the safest harbour. Yea, blessed are they indeede, who haue escaped from sea to shore; from exile to their countrie *i*; from prison to the pallace, enioying their wished rest *k*.

i Heb. 11. 13
k Reu. 7. 15.

Blessed are they, who being crowned with the garland of endlesse glorie *l*, which in this world they sought for by manie tribulations *m*, do now ioy and reioyce euerlastingly *n*,

l Reu. 2. 10.
m Act. 14. 22
n Reu. 21. 4.

O happie indeede, yea three

and

and foure times happie are they which quite deliuered from all miseries *o*, do possesse the kingdome of honour *p*, and are sure of the vncorruptible crowne of glorie *q*.

O euerlasting kingdome *r*, O kingdome worlds without end, whereas light is, which alway lasteth *s*, and the peace of God that passeth all vnderstanding *t*, in which the soules of the saints do rest *u*, & whereas euerlasting ioyes shall be vpon their heads, where they shall obtaine ioy and gladnesse, and sorrow and mourning shall flie away *x*. O what a glorious kingdome is it, where all thy Saints do reigne with thee *y*, ô Lord, cloth'd with light as with a garment *z*, hauing the crowne of precious stones vpon their heads.

O kingdome of euerlasting bliss, where thou God the hope of

o Reu.14.13
p Mat.25.34
q 1.Pet. 5.4.
r 1.Pet.1.4.
s Reu.21.23.
t Phil.4.7.
u Reu.14.13.
x Esa.35.10.
y 2.Tim.2. 11.
z Psal.104.2

a 2. Tim. 1. 1. of the godly *a*, and the Diade
of glory, art ſeene of thy Sain
b 1. Cor. 13. 12. face to face *b*, reioicing them
all ſides with thy peace, whic
c Phil. 4. 7. paſſeth all vnderſtanding *c*.
There comfort endleſs *d*, mir
d Eſa. 35. 10. without mourning; health wi
out ſicknes; way without we
riſomnes; light without dark
nes; life without death; and
goodnes without any euill is.

There youth neuer commer
to age, life dieth not, beauti
paleth not, loue cooleth not
health decayeth not, ioy withe
reth not.

e Reu. 7. 15. There neither paine is felt
neither groning heard; neithe
ſadneſſe ſeene: there alway the
enioy pleaſure; and euill ther
is neuer feared. Becauſe happi
neſſe is there enioyed, which
f Reu. 2. 4. to ſee the face *f* of the Lord
g Pſal. 48. 8. Hoſts *g* for euermore.

Wherefore happie are the
who

whom God hath fetched out of this wretched life, vnto so great ioyes. Vnhappie are we which saile through the waues of this sea, and by these dangerous gulfes. Vnhappie, I say, are we whose life is in banishment *h*, and whose way is perilous *i*; we continue as yet in the streames of water, sighing after thee the hauen of the sea.

h Heb. 11. 14.
i Iob 7. 1

O our countrie *k*, O our quiet country, we ken thee a farre off, wee salute thee out of this sea, we sigh after thee *m* out of this vale, and with teares we tugge hard to come vnto thee, O Christ, God of God *n*, the hope of mankinde *o*, our strength and refuge, whose brightnes dooth inlighten our eyes a farre off, as the beame of the sea starre doth in the darke cloudes of the raging sea, that wee may bee directed vnto thee the hauen of rest

k Heb. 11. 14.
l Reue. 21. 6
m Psal. 42. 1
n Iohn 8. 42
o 1. Tim. 1

O Lord, with thy right hand gouerne thou our ship by the sterne of thy crosse, that we perish not in the waues, and that the tempest of water drowne vs not, nor the deepe swallow vs vp: but with the hook of thy crosse draw vs backe vnto thee our only comfort, whom wee behold a farre off, as the morning star, almost with weeping eyes, looking for vs vpon the shore of the celestiall countrie.

Behold wee whom thou hast redeemed *p*, wee I say thy banished as yet *q*, whom thou hast redeemed with thy pretious blood *r*, crie vnto thee; Heare vs, O God of our saluation, the hope of all the ends of the earth, and of them that are farre off in the sea *s*,

p Esa. 35.10
q Heb. 11.14
r 1. Pet. 1.18
s Psal. 65.5

We abide in the troublesome sea, and thou standing vpon the shore beholdest all our dangers.

O

written by S. Augustine.

O saue vs, we pray thee, for thy names sake *t*.

Giue vs grace, O Lord, a- t Psal. 44. 26
mong these dangers to holde and keepe such a course, that eath perill escaped, wee may come safe vnto the hauen both with shippe and merchandise. Amen.

Chap. 36.

Againe touching the glorie of our celestial county.

WHerefore when wee shall come to thee the Well or wisedome, vnto thee the lasting light, vnto thee the light which cannot be extinguished, so that wee may see thee, not through a glasse darkely *a*, but a 1. Cor. 13. 12
face to face, then shall our desire be satisfied. For there shall be nothing without vs to bee wished for, but thou, O Lord the

b Iam.1.17 soueraigne goodnes *b*; who will bee the reward of the blessed, the Diadem of their glorie, and
c Esa.35.10 the euerlasting ioy vpon their heads *c*, bringing peace vnto them both inwardly and outwardly in thy peace which passeth all vnderstanding *d*. There
d Phil.4.7
e Reuc.21,4 we shall see thee *e*, loue thee and praise thee.

f Psa.36.9 In thy light we shall see light, for with thee is the well of life, and in thy light wee shall see light.

And what manner of light? A light vnmeasurable, a light without bodie, incorruptible,
g Esa.35.10 incóprehensible, a light which
h 1.Tim.6.16 faileth not *g*, a light vnquenchable, vnapprochable *h*, vncreate, a true light, an heauenly light; which lighteneth the eyes of Angells, which confirmeth the strength of the righteous,
i Iam.1.17 which is the *i* light of lights, and

the

the fountaine of life k, which is none other thing, but euen thou, O Lord my God l.

k Psal. 36. 9.

l Psal. 7. 1.

For thou art the light in which light we shall see light m, that is thy selfe in thy selfe in the brightnes of thy countenance, when we shall see thee face to face n.

m Psal. 36. 9.

n 1. Cor. 13. 12.

What is it to see thee face to face, but euen, as the Apostle saith o, To know euen as I am knowne: to knowe thy trueth and thy glorie?

o 1. Cor. 13. 12.

To know thy face is to know the power of the Father; the wisedome of the Sonne; the mercie of the holy Ghost; and the single and simple essence of the glorious Trinity.

For to see the face of the liuing God p, is the chiefest happines, the ioy of Angels, and of all Saints q, the reward of eternall life r, the glorie of the spirits s, euerlasting ioy t, the crown

p Mat. 16. 16.

q Nat. 24. 21.

r Iam. 1. 12.

s Rom. 8. 18.

t Esa. 35. 10.

of glorie *u*, the garland of felicity *x*, rich tranquility *y*, the goodly peace *z*, inward & outward delectation *a*, the paradise of God *b*, celestial Ierusalem *c*, the blessed life *d*, perfect happines *e*, the ioy of perpetuitie, the peace of God, which passeth all vnderstanding *f*.

This is full happines indeed, and all the glorie of man, euen to see the face of his God *g*: to see him that made heauen and earth *h*: to see him that hath made man *i*, that hath saued man *k*, that hath glorified man *l*.

Man shall see God in knowing him: like him in louing him: and prayse him in possessing him. For he shall be the heritage of his people *m*, of his holie people, of the people whom he hath redeemed *n*. He shall be the possession of their felicitie, he shall be the reward, and

u Rev.2.10
x 1 Cor.9.24
y Heb.3.18
z Rom.14.17
a Reuel.7.15
b Luk.23.43
c Gal.4.26
d Gal.6.8
e Esa.35.10
f Phil.4.7
g 1.Cor.13.12
h Gen.1.1
i Gen.1.26
k Phil.3.20
l Rom.8.30
m Ps.28.9
n Gal.3.13

and recompence of their hope. I will be, saith he o, thine exceeding great reward. For great things beseeme a great person. o Gen. 15. 1

In good sooth, O Lord my God p, thou art much greater than all Gods q, and thy reward is exceeding great r. p Psal. 7. 1 q Exo. 18. 11 r Gen. 15. 1

Neither art thou great, and thy reward little; but as thou art great, so is thy rewarde great. For thou art not one thing, and thy reward another.

But thou thy selfe art exceeding great; thou thy selfe art an exceeding great reward s, Thou thy selfe art both the crowne and the crowner: the promise, and the promiser: the gift, & the giuer: the rewarder t, and the reward of euerlasting blisse. s Gen. 15. 1 t Rev. 2. 7

Thou art then the crowner, & the crowne, O my God, and the diademe of mine honour ador-

ned with glorie, the brightnes comforting, the light renuing, thy glorie adorning, my great hope, the desire, and thing desired *u* from the heart of all saints.

u Psal. 42. 1

Thy sight therefore is all the recompence, all the reward, all the ioy which we looke for.

For this is eternall life; this, I say, is thy wisedome: this is eternall life *x*, that we know thee to bee the onely true GOD, and whom thou hast sent Iesus Christ.

x Iohn 17. 3

So that when we shall see thee *y* the only true God *z*, liuing *a*, almighty *b*, simple *c*, inuisible *d*, who can neither be contained *e*, nor comprehended *f*: and thine only begotten Sonne *g*, of one substance with thee *h*, and coeternall *i*, euen Iesus Christ our Lord *k*, who thou didst send into the world *l*, for our saluation in the power of thy holy spi-

y 1. Cor. 13. 12
z Deut. 6. 4
a Mat. 16. 16
b Gen. 35. 11
c Psal. 86. 10
d Col. 3. 15
e Ioh. 25. 8
f Ier. 32. 18
g Iohn 3. 16
h Heb. 1. 2
i Heb. 13. 8
k Rom. 1. 1
l Iohn. 6. 29

rit,

rit: three persons *m*, and but one in substance: an holy *n*, & GOD alone *o*, beside whom there is no God *p*, then we shall haue what now we seek, namely, eternall life *q*, euerlasting glorie *r*, which thou hast prepared for them which loue thee *s*, and laid vp for them that feare thee *t*: and wilt giue to them which seeke thee *u*, I say, which continually do seek thy face.

m Mat. 3.16
n Leu. 11.44
o Psa. 37. 1
p Deu. 33.26
q Gal. 6.4
r Reue. 21.4
s 1. Cor. 2.9
t Psa. 35. 19
u Psal. 24.6

And thou, O Lord my God, which didst take mee out of my mothers bowels *x*, which recommended me into thy hand, suffer mee not any more, I beseech thee, to be distracted so on euerie side: but bring mee from outward things vnto my selfe: and fro my selfe vnto thee, that mine heart may alwaie say vnto thee, My face hath sought thee out: Lord I will seeke thy face *y*, the face of thy

x Psa. 71.6
y Psal. 27.8

z Pſal. 59. 5. Lord of hoſts z, wherein all the euerlaſting glorie of the Saints conſiſteth.

The ſight whereof is eternall life, and the euerlaſting glorie of the Saints.

Wherefore let mine heart reioyce, that it may feare thy Name. Let the heart of ſuch as a Pſal. 34. 6 ſeeke the Lord a, reioyce: but much more the heart of ſuch as finde him.

For if there be ioy in ſeeking, how great ſhall bee the ioy in finding? Wherefore I will alway earneſtly ſeeke thy face, yea vnceſſantly will I ſeeke the ſame, if happely the gate and doore of righteouſneſſe may be opened vnto me b, that I may b Pſ. 118. 19 enter into my Maſters ioy c. This is the gate of the Lord d: c Mat. 25. 21 d Pſ. 118. 20 the righteous ſhall enter thorough the ſame.

Chap.

Chap. 37.

A prayer vnto the holie Trinitie.

O Blessed Trinitie, Three a coequall & coeternall persons, one b very c God, Father d, Sonne e, and the holy Ghost f, which alone inhabitest the eternitie g, and the light that no man can attaine vnto h: who hast made the earth by thy power i, and rulest the world by thy wisedome.

Holy, holy, holy k, Lord God of Hostes, dreadfull l and mightie m, and righteous n, and mercifull o, and wonderfull p, who art to be praysed q, and to be loued r.

One God s, three persons t, one essence, power, wisedome goodnes

a Mat. 3. 16
b Deut. 6. 4
c Ier. 10. 10
d Mat. 11. 25
e Iohn. 3. 16
f 2 Cor. 13. 13
g Esa. 57. 15
h 1. Tim. 6. 16
i Ier. 51. 15
k Esay. 6. 3
l Deut. 7. 21
m Exo. 20. 5
n Psal. 119. 8
o Exo. 34. 6
p Psal. 8. 1
q Exo. 15. 11
r Deut. 6. 5
s Deut. 6. 4
t Luk. 3. 22

goodnes, and one vndiuided Trinitie: Open to mee, which call vnto thee, the gate of righ-
t Psal. 118.8 teousnes *t*, & when I am come in, I will praise the Lord.

Lo, most honorable housholder, I a poore begger knocke at thy door; command the doore to bee opened vnto mee which
u Mat. 7.8 knock, who hast said *u*, Knock and it shall be opened.

For doubtles the groanes of my pained bowels, and the crie of the tears of mine eyes knock at thy gate O most mercifull father.

O Lord, my whole desire is
y Psal. 38.9 before thee *y*, and my sighing is not hid from thee.

O Lord, hide thy face no
z Psal. 27.9 longer fro mee *z*, neither cast thy seruant away in displeasure.

Most mercifull Father, heare the complaint of thy Son, and reach him thine helping hand, that

that it may bring mee out of the horrible pit *a*, out of the lake of miserie, and from the mierie claie, that I perish not in the sight of thy pitifull eyes, and in the presence of thy bowels of mercie: but may escape vnto thee my Lord God *b*, that I may see the riches of thy kingdome, and euermore beholde thy face *c*, and sing praises to thine holy name.

a Psal. 40. 2

b Psal. 7. 1

c 1. Cor. 13. 12

O Lord, which dost wondrous things *d*, comforteſt mine heart through the remẽbrance of thee, and inlighteneſt my youth, caſt mee not off in that time of mine age *e*, but reioyce all my bones, and renew my ſtrength like the Eagles

d Psal. 72. 18

e Psal. 71. 9

FINIS.

A right Christian Treatise,
Entituled
S. AVGVSTINES
Prayers:

Published in more ample sort
than yet hath been in the English tongue:
purged from diuers superstitious Points, and adorned
with manifold places of
the S. Scripture.
By
THOMAS ROGERS.
Whereunto is annexed Saints
AVGVSTINES
Psalter.

Translated and quoted by
the same T.R.

1 Thes 5.17.
Pray continually.

Imprinted at London for the
Companie of the
Stationers.
1629.

IN [illegible] place both [illegible] thee (be- [illegible]) & that thou [illegible] the bettermaist [illegible] it please thee) answer mine aduersaries, I thinke it mypart to shew the reasons of my translating, correcting, and adorning this Book. For some perhaps to translate that which is once don already, will thinke it vanity, to amend that which no godly man would euer enterprise to correct, will iudge it presumption, and to adorne that which was (though often imprinted) yet neuer so put forth, will deeme it curiosity. And so I shall be counted vaine for my translating, ouerbold for my correcting, and very curious for my quoting this book. It stands me therfore vpon to shew the causes of doing what I haue don: wherin I wil be the more briefe, because else-where a I haue somwhat touched the general points: and what there I haue spoken, hath apt relation vnto this place.

a *In the Epistle dedicatorie before S. Augustines priuate talke with God: also in the second Epistle before the imitation of Christ.*

And

Causes why this booke was translated, being in English before.

And first, for my translation, to ouerpass in silēce the wel acceptation of Saint Augustines priuate talk with God, by the godly zealous, for whose sake I did bestow my paines, and the approbation of the same by the honourable of famous memory master Secretary Wilson, for whose iudgement sake chiefly, which I knew was very learned and sound, I chose him to be a patron therof, sufficient causes both to encourage me to go forward, and to clear me from all suspition either of vanity, presumption, or curiosity for doing as I haue done, I say, the rather I put this booke into English, for that I saw the other, before in our Vulgar tongue (whosoeuer was the translator of the same, or what copy soeuer the Printer followed) was very vnperfect; as by comparing this my translation with the other in English, and both with the Latine copy, may easily appear. And therefore that neither the aduersary might haue iust occasion to carpe, nor the godly to complaine hencefoorth that it is not perfected, I though

thought good faithfully to translate the same. Furthermore, were nothing at all (as more than half was) left out, yet good cause I had to translate it, both because of the errours therein contained, which were necessarily to be corrected, and of the manifolde sentences of holy Scripture comprehended therein which were needfull to be quoted. So that both that the godly might not bee either affected, or offended by the one, and that many might be allured to reade, and in reading confirmed by the other, I tooke the translation thereof vpon me: for otherwise neither could the faults be rightly amended, nor the places duely applied.

Causes of correcting this book.

Secondarily, my correcting of this book, I haue hope no good man will mislike. For I did it not rashly of presumption, but with the testimonie of a good conscience, with the warrant of God his word, & after the example too of such, who for dooing the like are not dispraised. For if the Spirit of God command vs, *To trie euerie Spirit* b, *to trie all things, and to keepe*

b 1.Ioh.4.1

c 1.Thes.5.21 keepe that which is good c, to doe all
d 1.Cor.14.26 things vnto edification d, not vnto the
destruction of soules; and if both
those noble and good men of Berea
did examine the doctrin euen of the
Apostles themselues e, and diuers
e Act.17.10 godly men in our age haue tried, and
purged the writings of other men,
and that to the great benefit of the
Church, and their own commendation: I trust I am not blame worthy
for trying, and for choosing that
which good is, and refusing that
which either might infect, or be offensiue to the godly; but should doe
very ill, both against God, against
man, and against my conscience too,
if I did not so; hauing both so holy
a commander to obey, and so worthy examples to imitate. Againe, by
the censure euen of any indifferent
iudge, I may with as good, and better authoritie eyther quite omit, or
Christianly conuert that which is ill
vnto good purpose, than some euill
disposed persons eyther altogether
leaue out, or wickedly change that
which good is to the ingrafting of ill
opinions

opinions as did both *Io. Baptista Ficklerus* a Papist in his handling that book intituled, *De iure Magistratus in Subditos:* and also, *Io. de Alos* another Papist, in corrupting the holy Psalmes of Dauid, & applying them most sacrilegiously vnto the Virgine Mary. And thus briefly for my correction in generall.

What things corrected.

Now furthermore would be shewed particularly what I haue corrected, how I haue corrected the same, and why. The places which I haue corrected, bee eyther manifestly erroneous, or scapes vnwittingly (for so charitie & circumstances will me to iudge) committed.

Faults manifestly erroneous.

Of the former sort be praiers wch tend either to make works meritorious, as where among other things petition is made by the Author, that he may *Amando mala sua redimere*[f], & haue teares granted, *Quæ peccatorum possint dissoluere vincula*[g]: or to make Saints intercessours for vs, as doth this prayer vnto the house of God, *Tu die, tu roga Deum, vt dignũ me faciat participationis gloriæ tuæ*[h]:

f Med. cap. 1.

g Med. ca. 40.

h. Med. ca. 20.

againe vnto the same house of God, *Adiuuent me merita tua, subueniant prauitati meæ sanctæ & purissimæ orationes tuæ quæ inefficaces apud Deū nullatenus esse possint* [i]: so doth this, *Da mihi effectum petitionis et desiderij mei intercedente, et orante, et impetrāte gloriosa virgine, genetrice tua Maria domina mea, cum omnibus sanctis* [k]: & this, *Da mihi gratiam lachrymarū, &c. propter merita, & orationes eorū, qui tibi placuerunt, & deuotissimè seruierunt* [l]: and this especially, *Exaudi nos Trinitas sancta, & conserua ab omni malo, &c. per orationes Patriarcharum, per merita Prophetarum, per suffragia Apostolorum, per constantiam Martyrum, per fidem Confessorum, per castitatem Virginum, & per intercessionem omnium Sanctorū, qui tibi placuerunt ab initio mundi* [m]: or praiers finally either vnto the dead, as is both the whole foure & twentieth chap. after the Latine copy, & these also in another place [n], *Sancta & immaculata Virgo, Dei Genetrix, Maria, & Mater Domini nostri Iesu Christi, interuenire pro me digneris apud illum, cuius meruisti*

i Med. c. 20.

k Med c. 25. & cap. 36.

l Med. c. 36.

m Med. c. 40

n Med. c. 40.

meruisti effici templum. S. Michael, S. Gabriel, S. Raphel, S. chori Angelorum, Archangelorum, Patriarcharum, atq; Prophetarum, &c. vos rogare præsumo: vt pro me culpabili ipsi Deo supplicare digneminì, quatenus de faucibus diaboli, & de morte perpetua merear liberari: or praiers for the dead, as this is, Præsta domine, &c. defunctis fidelibus requiem sempiternam[o]. Again, [p] Omnibus etiam Christianis defunctis adiutorio præstare digneris, & defunctis fidelibus absolutionem & requiem sempiternam per æterna secula.

o Med. c. 40.
p Med. c. 40.

Of the later sort be these especially, and such like words in one chapter [q], Respice clementissime rex qui patitur, & reminiscere benignus pro quo patitur, &c. Candet nudum pectus rubet cruentũ latus, tensa arent viscera &c. and these & such like in another [r]: Ergo inique egi, tu pœna mulctaris, ego crimẽ edidi, tu torturæ subiiceris, ego superbiui, tu humiliaris, ego tumui, tu attenuaris, &c. Such is the whole 19. cha. in a manner after the Latine copy: and finally, so be these and such like (for to recite all the

Scapes vnwittingly committed.

q Med. cap. 6

r Med. cap. 7.

words, I thinke it not conuenient) in
f Med. ca. 41. another f, *Hei mihi quia videre non potui Dominũ angelorũ, humiliatum ad conuersationem hominum &c. Vtinam cum fælice Ieseph Dominum meũ de cruce deposuissem, aromatibus condiissem, in sepulchro collocassem &c.* In
Manner of correcting this book. wch my correction, I haue had speciall care to leaue as litle out as might be: and therfore did I think it better to change to good purpose that wch is contrary vnto the Christian faith, where aptly I could so do, than quite to omit whatsoeuer was amisse. In which respect I haue changed the 24. Chapter after the latine copy, in my translation the 23. which is a
g Med. ca. 36. prayer vnto Saints, as also these words, *Propter merita & orationes, &c.* and applyed them vnto Christ. The other errours I haue quite left out. Likewise among the scapes, som things I haue omitted, and some things I haue changed. I haue omitted the whole 19. chap. in the Latine copy, which is the cause I haue one chapter lesse in my translation, thao is in the latine, & also these words,

and

& the reſt tending to the like effect
u. *Hei mihi quia videre non potui Dominum angelorũ, humiliatum ad conuerſationem hominum &c. Vtinam cum felice Ioſeph dominum meum de cruce depoſuiſſem, aromatibus condiſſem, in ſepulchro collocaſſem &c.* That which I haue altered are the reſt ſpecified before: the only difference between the Latine copy and mine in thoſe places is, for that I turne the preſent tenſe into the preterperfect tenſe. which agreeth to the truth.

u Med. ca. 41.

Speciall reaſons of correcting the errors and ſcapes in this booke.

It remaineth now that I do yeeld the reaſons why I haue corrected theſe faults. And firſt for the errors: the chiefeſt cauſes of my correcting them was, for that they be contrary to Scripture, and might both infect the ſimple, and coole the zeale euen of the ſtrong: but another was, becauſe I ſaw many places in this booke did ouerthrow them quite. As firſt the places for merits are ouerthrown, as by the other, ſo eſpecially by theſe, *I acknowledg that no penance can ſatisfie for my ſins*x: and againe, *If thou examineſt my righteouſnes, lo, I*

x Aug. prayer ca. 38. p. 193

y Aug. prier c.39.p.201.

stinke like a dead carrion y. Secondly, intercession vnto Saints, with praying vnto the dead is ouerthrowne by these and such like places, *What other intercessour should I direct vnto thee, but euen him z who is the reconciliation for our sins, & sitteth at thy right hand making request for vs?* For what is it to cal vnto the truth in truth a, *but euen to call vnto the Father in the name of the Son* (not of Saints)? *There is nothing behinde to adde: for I haue sent mine whole hope vnto thee b, I haue directed thy beloued Son mine aduocate vnto thee, and I haue sent thy glorious child to be a Mediator betweene me & thee: I haue sent, I say, an intercessor, through whom* (not through *Mary*, or any other Saint) *I hope to get pardon. For what is more acceptable c, than to call vpon the begetter in the name of his only begotten, to moue the Father to mercy in the recordation of his sonne, to mitigate the wrath of the king through naming of his deare child, &c.* Thirdly, praying that the faithful departed out of this life may haue rest, is also in diuers places ouerthrowne, as

z Aug. prier c. page 22.

a Aug. in the same chapter page 21.

b Aug. prier c.8.p.35.

c Aug. prier p.21.

where

where it is said [d], *Happy is the ſoule which departing from the earthly body goeth directly into heauen, ſecure it is & quiet, &c. O happy are all thy ſaints, O Chriſt, which haue paſſed ouer the Sea of this mortality [e], & attained vnto the hauen of perpetuall quietnes, ſecurity and peace, where they are at reſt, and alwaies ioyful & merry.* And therefore conſidering this contrariety of the Author, I thought it beſt to publiſh thoſe things which were conſonant to the true faith, and to omit whatſoeuer ſauoured eyther of hereſie or ſuperſtition.

d Aug. cap. 22. p. 97.

e Aug. prai. cap. 23. p. 90.

And for the eſcapes, I am to yeeld the ſame reaſon, which I haue giuen for my correcting the errours. For as they for the moſt part, bee contrary vnto the Scriptures, ſo be diuers places in this booke, as eaſily I could ſhew againſt them. I except only the ſcapes contained in the 41. cha. after the Latine copie: the which, as alſo the other ſcapes & errours, I am perſwaded were the Author liuing, hee would gladly either amend himſelf, or ſuffer them to be reformed. I often

make

make mention of the Latine copie, becauſe that hath one chapter more than this hath, which commeth to paſſe by leauing out the 19. chapeer.

Cauſes of quoting this book with places of Scripture.

Thirdly, & laſt of all, I haue adorned this book with places of Scripture, both to ſhew from whence that which good is, both is and ought to be taken: & alſo to moue the zealous Chriſtian the more earneſtly to read this booke. For when it is apparent, that prayers & meditations be deriued out of the pure fountaine of Gods holy word, many are not a little not only pricked forward to the reading, but alſo ſtrengthned and comforted much in mind, when they do reade them.

Which being ſo, I truſt thou wilt accept my trauell in good part, & at the leaſtwiſe read this book as diligently now, beeing both made perfect, corrected & adorned as earſt thou haſt done, whē it neither had ſo many praiers in it by halfe as now it hath, nor was ſo pure frō error, nor ſo authoriſed with the warrant of Gods word for the cōfort of the ſoul as now it is. And

And thus I commend both thee & my self into his hands who hath not only made, but also redeemed vs for his own glory and praise.

The 10. *of Iune, An.* 1581.

Yours in Christ,

THO. ROGERS.

A right Christian Treatise, containing many holy and heauenly Meditations: Written, as it is thought, by that reuerend Father St. *Augustine*.

Chap. I.

A prayer vnto Almighty God for grace to lead a new life according to Gods holy word.

O Lord my God *a*, giue me grace from the very bottome of mine heart to desire thee; in desiring, to seeke thee; in seeking, to find thee; in finding, to loue thee; in louing, vtterly to loath my former wickednesse. a Psal. 7. 3.

O Lord my God, giue I beseech

seech thee to mine heart repentance, to my spirit contrition, to mine eies a fountain of tears, to mine hands liberalitie vnto the poore.

b Psal. 5. 2. O my King *b*, quench in me the desires of the flesh, and inflame within my breast the fire of thy loue.

Driue away from me the spirit of pride *c*, ô my Redeemer *d*, and of thy mercy bestow vpon me the treasure of thy humility.

c Eccl. 3. 4. d Mat. 20. 21. e Mat. 11. 21. f Luke 9. 56 O my Sauiour *f*, remoue from my minde the rage of wrath, and graciously giue mee the shield of patience.

Plucke euen from the very roote of mine heart the rancour of malice, O my Creator *g*; and make me to enioy the sweetnes of a quiet mind.

g Gen. 1. 16. Giue me (O most louing Father *h*) a sound, a right hope, and a constant loue.

h Mat. 6. 9. i Eccl. 23. 8. O my Gouernour *i*, driue away

way farre from mee all vanitie; and suffer mee to haue neyther an vnconstant minde, nor a wandring hart, nor a scurrillous mouth, nor a proude looke, nor a greedy belly, nor a slandering tongue, nor itching eares after curiositie, nor a couetous minde after riches *k*, nor polling hands to abuse my power, nor ambitious motions to get vaine glory: let both cursed hypocrisie, and poysoned flattery, & proud contempt of the poore, and violent oppression of the weak, let both burning couetousnes, and cankered enuy, with damnable blaspheming of thy name, be alwaies far from mee thy seruant.

k Psal. 119.

O my Maker *l*, make a large distance between me and rashnesse, betweene mee and wickednes, betweene me and frowardnes, betweene me and vnquietnes, betweene me & idlenesse,

l Psal. 139. 8.

nes, betweene me & drowsines, betweene me and blockishnes.

Grant that my heart proue not blinded, my senses obstinate, my manners saluage: but let me delight in goodnes, and follow counsell, and neuer loose the bridle to my tongue, nor cruelly make a prey of the poore, nor violently oppresse the weake, nor vniustly slander the innocent, nor negligently regard inferiours committed to my charge.

Finally, let me vse neither cruelty towards my seruants, nor treachetie toward my friends, nor violence vpon my neighbours. O my God, my mercifull God *m*, euen thorough thy beloued Sonne *n* I beseech thee, giue mee grace to exercise my selfe in the workes of mercy, & in godly cogitations, namely, to weep with them that weepe *o*, to instruct such as go astray *p*, to help

m Psal. 59.17
n Ephes. 2.18
o Rom. 12.15
p Iames 5.19.

helpe the afflicted *q*, to cherish the poore *r*, to comfort the sorrowfull *s*, to relieue the oppressed, to nourish the hungry, to refresh them which mourne, to forgiue my debtors *t*, to pardon them which haue hurt me *u*, to loue them which hate mee *x*, to render for euill good *y*, to despise none *z*, but to honour all *a*, to imitate the vertuous *b*, to shun the wicked *c*, to embrace vertue *d*, to fly sin *e*, in aduersity to be patient *f*, in prosperity to be continent, to set a watch before my mouth *g*, and a seale of wisdome before my lips, to despise earthly *h*, and to couet after heauenly things *i*.

Amen.

q Mat. 25. 35.
r Esay 58. 7.
s Mat. 25. 35.
t Mat. 6. 12.
u Rom. 12. 19.
x Mat. 5. 44.
y Rom. 12. 19.
z Pro. 14. 21.
a Rom. 12. 10.
b 1 Cor. 11. 1.
c Pro. 4. 14.
d Psal. 1. 9.
e 1 Pet. 3. 9.
f Rom. 5. 3.
g Ecc. 22. 26.
h Phil. 3. 7, 8.
i Col. 3. 1, 2.

Chap.

Chap. 2.

An accusation of mans vnworthinesse, and a commendation of Gods infinite mercie.

THus my Maker *a*, I haue asked much, and yet haue deserued nought.

a Gen. 1. 29.

I confesse, yea alas I confesse, that not onely I deserue not those blessings which I doe require, but also doe deserue many exquisite torments *b*.

b Iob 10. 8.

Notwithstanding, euen publicans *c*, harlots, and theeues *d*, who in a moment, pluckt from out the iawes of the enemie, are taken into the armes of the shepheard, doe embolden mee to doe as I doe.

c Mat. 21. 31.
d Luk. 23. 40.

For albeit thou ô God, maker of all things *e*, art wonderfull in all thy works *f*, yet art thou most wonderfull

e Gen. 1. 1. Psal. 148. 1.
f Reu. 15. 3.

wonderful in the works of mercie: therefore diddeſt thou ſay by one of thy ſeruants *g*: His mercies are ouer all his workes. g Pſal.144.9

And although thou ſpeakeſt this but of one, yet we truſt it is meant of thy whole people: My louing kindneſſe will I not take from him *h*. For thou deſpiſeſt none, thou caſteſt none away, thou abhorreſt no man, vnleſs it bee him who madly abhorreth thee. Hence it is, that beeing moued, thou ſtrikeſt not; but if they ſurceaſe, thou poureſt thy bleſsings vpon them which prouoke thee. h Pſal.71.14

O my God, the horne of my ſaluation *i*, and my refuge, I, wretch that I am, haue prouoked thee: I haue done euill in thy ſight, I haue ſtirred vp thine anger: I haue deſerued thy diſpleaſure, I haue ſinned, and thou haſt ſuffered: I haue offended, yet thou beareſt with mee. i Pſal.18.31

If

If I repent thou ſpareſt *k*, if I returne, thou embraceſt *l*, yea beſide all this, though I defer thou waiteſt.

k Ecc. 18. 21. Luke 15. 10

Thou reclaimeſt him which wandereth, thou inuiteſt him that reſiſteth, thou lookeſt for him that ſleepeth, and him thou imbraceſt which returneth.

Thou teacheſt the ignorant, thou comforteſt the penſiue, thou liſteſt vp from deſtruction after a fall, thou giueſt to him that asketh *m*, hee that ſeeketh findeth thee, and thou openeſt to him which knocketh.

m Mat. 7. 7.

Lo, O Lord God of my ſaluation *n*, what I ſhould ſay for my ſelfe I know not, and how I may anſwer, I am ignorant: without thee there is no refuge, from thy ſight no ſecret place can hide *o*, thou haſt ſhowne mee a way to liue well *p*, and giuen mee knowledge how to walke, thou haſt threatned mee hel

n Pſal. 13. 46.

o Pſal. 139. 7

p Deut. 10. 10

hell fire q, and thou hast promi- q Ezek. 18. 13
sed the glory of Paradise r. r Rom. 2. 10.

Now O Father of mercies, & the God of all comfort s, pierce s 2 Cor. 1. 3.
my flesh with thy feare, so that by fearing, I may escape such things as thou dost threaten; and restore to me the ioy of thy saluation t, that by louing I may taste of the felicity which thou hast promised u. t Psal. 51. 12.
u 1 Cor. 2. 9.

O Lord, my rocke & my fortresse x: my God, my refuge, & my Sauiour y: put thou in my remembrance the things which I should conceiue of thee, teach mee by what words I may call vpon thee, instruct mee with what good works I may please thee. x Psal 71. 3.
y Psal. 18. 2.

For I know, indeed, I know one good worke, wherein thou art much delighted; and another which thou doost not despise. Thy sacrifice is a contrite spirit z: a contrite and a broken z Psal. 51. 17.

heart,

heart, O GOD, thou doſt not deſpiſe.

a Pſal.11.2. O my God mine helper *a*, enrich mee with theſe thy gifts, with theſe defences arme thou me againſt the enemy; let this bee the water to quench the flames of ſinne, reach out of thy goodneſſe this refuge againſt the paſsions of my deſires.

b Pſal.140.7. O Lord God, the ſtrength of my ſaluation *b*, let me not be of that number which for a time beleeue, but when temptation

c Luke 3.18. commeth, goe baake *c*.

d Pſal.140.7. Couer thou mine head in the day of battell *d*, O mine hope

e Pſal.27.1. in affliction, and my ſaluation in the time of trouble *e*.

Thus, O Lord my light & my ſaluation, what I neede, I haue asked, & what I feare, thou art priuie of; but my conſcience gnaweth, and the ſecret cogitations of the heart reproueth my boldneſſe, and what loue min-

ſtreth,

reth, feare scattereth, zeale stirreth vp, feare checketh, my wicked deedes strike a terrour, but thy goodnesse maketh bold, thy mercy encourageth, my wickednesse keepeth me back: and to say more truly, the fantasies of vices come fresh into my remembrance, which beate backe the boldnesse of presumptuous minds.

Chap. 3.

A complaint of a sinner, whose prayer God heareth not in respect of his disobedience.

FOr hee that is woorthy hatred, how can he require mercie! hee which hath deserued paine, how can hee desire glory!

He prouoketh the iudge, that laying satisfaction for his offence apart, sueth to be honoured with rewards. Whoso is condemned

condemned to puniſhment, to
too bold with the King, if hee
ſeeke to bee crowned with
vndeſerued garland. That foo-
liſh childe doth prouoke the
ſweet affection of his louing fa-
ther vnto wrath, that after re-
proachs offered, will vſurpe the
dignity of inheritance, before
hee haue repented him of his
fault.

a Mal.2.10. O my Father *a*, why cal I into
mind what I haue done? I haue
deſerued death, and I beg life. I
b Pſal.5.2. haue moued my King *b*, whoſe
aſsiſtance impudently I do
craue! I haue deſpiſed the iudge
c Iob 9.15. *c*, and yet raſhly I beſeech him
to bee mine helper. Proudly I
haue refuſed to hear my father,
whom notwithſtanding I pre-
ſume to haue mine helper. Wo
is me, how late doe I come! alas
alas, how ſlowly doe I haſten!
wo is me, becauſe I runne after
wounds, refuſig beeing whole

to auoide the darts. I haue neglected to foresee the daies, but now am troubled standing at deaths doore. I haue encreased my wounds, because I haue not feared to adde sin vnto sin.

With a fresh wound I haue embrued my scarres, because I haue augmented mine old sins by my daily transgressions, and what God by his medicines had healed, I by my frantick scratching haue opened.

The skin, which going ouer the wounds did hide the disease through the breaking out of the corruption, is become rotten, in as much as wickednesse vsed againe, made the mercy once granted to be of none effect.

For I know it is written, At what time soeuer the righteous man shall commit wickednes, all his righteousnesse which he hath done, shall not bee mentioned *d*. Mow, if the righteous- *d* Ezek. 18. 24

nes

nes of a righteous man through ſinne ſhall bee forgotten, how much more ſhall the repẽtance of a ſinner turning againe vnto wickednesse? How often haue I as a dogge returned vnto the vomit *e*, and like a ſow wallowing in the myre *f*? I acknowledge, becauſe for mee particularly to remember all, it is impoſsible, I haue taught many to ſinne, which knew not what ſinne meant: many that were bent to ſinne, I haue perſwaded thereunto; ſuch as haue reſiſted, I haue compelled, and haue conſented to them as haue gone about wickedneſs. Snares I haue laid for them which haue kept the right way, and haue made a pitte for ſuch as haue ſought the ſame; yea, I made no conſcience of committing ſin, and feared not to forgette thy Lawes.

e Pro. 26. 11.
f 1 Pet. 2. 12.

But thou a righteous iudge, ſealing

g Eſd. i. 36.

sealing mine iniquitie vp as in a bag *h*, lookest narrowly vnto all my pathes, and numbrest all my steppes.

h Iob.14.17

Thou hast held thy peace, thou hast alwey been silent *i*, thou hast been patient a long time: but, out alas, one day thou wilt cry like a womā in trauelk *k*.

i psa. 50.21

k Esa.42.14

Chap. 4.

How God the righteous Iudge should be feared.

O Lord, God of gods *a*, of great kindnesse *b*, I knowe how thou wilt one day appeare *c*: I know thou wilt not keepe silence *d*, at what time the fire shall deuoure before thy face, and a mightie tempest increase about thee: when thou wilt call the heauen aboue, & the earth to iudge thy people: and lo, all my sinnes shall bee layd open *e* before so many thousand peo-

a Deut.18.19
b Ioel. 2.13
c Act. 1.11
d psal.50.3
e Cor.4.5

ple, and not only all my wicked deedes, but also all mine euil thoughts, and wordes shall be manifest before all the companies of Angels.

So many Iudges then shall I wretch, stand before, as haue excelled in well dooing. So many shall giue sentence to my confusion, as haue shewed mee examples to liue vprightly. So many shall be witnesses to conuince mee, as haue both instructed mee with their godly exhortations, and prouoked mee vnto imitation by their righteous dealing.

O my Lord, I know not what to say; I cannot tell what answer to make: and beeing now in extream perill, my cõscience troubleth, my secret cogitations torment, my couetousnesse fettereth, my pride accuseth, mine enuie hateth, my lust inflameth, my riotousnesse troubleth,

bleth, my gluttonie shameth, my drunkennesse confuteth, my detraction teareth, my discord parteth, my anger disquieteth, my lightnesse dissolueth, my sloth oppresseth, my hypocricie deceiueth, my flatterie breaketh, my fauour lifteth vp, my slaunder pricketh me.

Behold my deliuerer from the fierce nations, behold with whom I haue liued, with whom I haue studied, with whom also I haue kept promise from the day of my birth.

The studies which I delighted in, doe now condemne me, which once I praised, dispraise me now. These are the friends vpon whō I rested, the teachers to whom I listened, the matters whom I serued, the counsellers whom I beleeued, the citizens with whom I dwelled, the companions whom I consented vnto.

f psa.5.2 Alack, my King & my God *f*, that my freedome is so long kept from me. Alack, ô my light *g*, that I haue remained with the dwellers of Kedar *h*. And

g psa.27.1
h psa.120.5

i psa.120.6 seeing holy Dauid hath saide, Too long *i*; how much more may I vvretch say, My soule

k psa.18.1.2 hath too long been a stranger? O God my strength *k*, in thy

l Psa.143.2 sight shall none that liueth bee iustified *l*. My trust is not in the

m Ro.3.20 sonnes of men. Whom wilt thou finde righteous *m*, if thou iudge without mercie? And vnlesse in fauour thou preuent the wicked, there will not bee to glorifie the good.

n psa.88.1 For I doe beleeue, O my saluation *n*, which thing I haue heard, how that thy bountifulnes leadeth mee vnto repentance *o*, the sweet words of thy

o Rom.2.4 mouth haue sounded in mine eares, No man can come vnto mee, except the Father which sent

sent me draw him *p*.

p Iohn 6.44

Now, because thou hast taught mee, and mercifully endewed mee with this knowledge, from the bottome of mine heart, and with all the power of my minde, I humbly pray thee, O Almightie Father, with thy most welbeloued Son *q*; and thee sweete Son with the most cheerefull Comforter *r*, I beseech thee draw me *s*, so that I may runne after thee by the sauour of thy good Oyntments.

q Mat.3.7
r Ioh. 14.16
s Sal. song. 1 vers. 1.2.3.

Chap. 5.

A prayer vnto God the Father through his Son Iesus Christ.

VNto thee do I call *a*, O God, euen vnto thee doe I call. For thou art neere vnto all that call vpon thee, to all that call vpon thee in truth *b*.

a psal.18.3
b psal.145.18

c Ioh.1.14.6

Because thou art the truth c, teach me I beseech thee of thy goodnes; O holy truth, teach mee to call vpon thee in truth. For of my selfe I am ignorant

d Rom.8.26

how to doe so d: but mine humble request is, O blessed verite, to be taught of thee.

For to be wise without thee,

e 1.Cor.1.20

is but foolishnes e; but to know

f Iohn.17.3

thee f, is perfect wisedom.

Instruct me in thine heauenly wisedom; and teach me in thy

g Psa.119.12

statutes g. For I verily doe beleeue that he is blessed, whom thou chastisest, O Lord, and

h psa.94.1

teachest in thy law h.

My desire is to call vnto thee now grant, I pray thee, I may doe so in truth.

VVhat is it to call vnto the truth in truth, but euen to call vnto the Father in the name of

i Ioh. 15. 11

the Sonne i? Then, holy Father,

k Iohn 17.6

thy word is the truth k: the be-

l psa. 119. 16

ginning of thy word is truth l,

for

for this is the beginning of thy words, that the Word was in the beginning *m*.

m Iohn. 1.1

In that very beginning I worship thee the chiefe beginning. In that same verie worde of truth, I call vnto thee the perfect truth; in which thou the very same truth, direct mee in thy truth, and teach me.

For what is more acceptable than to call vpon the begetter, in the name of his onely begotten? to moue the father vnto mercie, in the recordation of the son; to mitigate the wrath of the King, through naming of his deare child.

So haue the guilte bin wont to bee deliuered out of prison; the fettered loosed: and such as haue been adiudged to the death, haue not only been pardoned, but gotten beside extraordinary fauour, while they haue expressed their tender af-

fection toward a deerely beloued childe to angrie Princes; finally, so haue trespasing seruants escaped punishment at their masters handes, euen through the intercession of their sweet sons. Euen after the like sort by the tender loue of thine Almighty Sonne, I humblie beseech thee, O Almighty Father, bring my soule out of prison *n*, that I may praise thy Name. By thy coeternall, and onely Sonne *o*, I pray thee deliuer mee from the chaines of sin; & through the intercession of thy Son, that sitteth now at thy right hand, restore me vnto life, to whom mine owne deserts doe threaten a deadly sentence.

n psl.14.7

o Ioh.3.16.18

For what other intercessour should I direct vnto thee, but euen him which is the reconciliation for our sinnes *p*, and sitteth at thy right hand making

p 1.Ioh.2.2

request

requeſt for vs *q*.

Behold mine aduocate with thee God the Father *r*; behold the moſt hie prieſt *ſ*, which needeth not to be ſanctified by the bloud of any things, but ſhineth glorioufly embrewed with his owne bloud: behold the ſacrifice holy, acceptable, and perfect *t*, offered & receiued for a ſweet ſmelling ſauour *x*: behold the lambe vndefiled *y*, that as a ſheepe before his ſhearers opened not his mouth *z*, neither ſpake a worde when hee was buffeted with fiſts *a*, ſpet vpon *b*, and vpbraided; finally, which did no ſinne *c*, and yet bare our ſinnes *d*, by whoſe ſtripes wee are healed.

q Rom. 8.34

r 1.Iohn. 2.1

ſ Heb. 6.20

t Heb. 9.11.12

u Heb. 9.28

x Eph. 5.2

y 1.pet.1.19

z Eſay 53.7

a Mat.14.65

b Mat.26.67

c 1. pet.2.22

d 1.pet.2.24

Chap. 6.

A prayer vnto God the Father for mercie, in respect of the bitter paines of his deare Sonne.

BEhold; louing Father *a*, thy most louing Sonne, which hath indured such vvicked things for my sake.

a Mat. 3.45.

O most gratious Prince *b*, behold him which hath suffered, and of thy goodnesse call him into minde for whom hee hath suffered.

b Eccl. 24.1

Is not he that innocent one *c*, O my Lord, euen the sonne *d*, whom thou gauest, to redeeme thy seruantes? Is not this the author of life, that being brought as a sheepe vnto the slaughter, and shewing himselfe obedient to thee, euen vnto the death, dreaded not to end his life with a most cruell death?

c 2.Cor.5.21
d Rom.8.32
e Gal.3.13

Re-

Remember, ô worker of ſal-
uation, how this is he, whō thy
will was ſhould be partaker of
mine infirmitie *k*, not withſtan-
ding thou hadſt begotten him
of thine owne power *l*. Out of
doubt he is a God with thee *m*,
which tooke my nature vpon
him *n*, & in that fleſh aſcended
vpon the croſſe *o*, and ſuffered a
moſt grieuous puniſhment.

O Lord my God *p*, caſt the eies
of thy maieſtie vpon the worke
of thine vnſpeakeable mercy.

Beholde thy ſweete Sonne,
whoſe whole bodie was ſtret-
ched forth *q*.

Behold his harmeleſs hands *r*,
diſtilling forth godly bloud:
and being pacified, forgiue the
ſinnes which mine hands haue
committed.

Behold his naked ſide pier-
ced through with a ſharpe
ſpeare *ſ*, and renewe mee with
the holy fountaine, which I
beleeue

k Eſa. 53.3
l Pſal.1.7
m Mat.16.16
n Iohn 1.14
o Luk.13.33
p Pſal.7.3
q Mar.13.22
r Iob. 20.20
ſ Iohn.2.17

beliefue flowed from his side.

Behold his vndefiled feete, that haue neuer ſtoode in the
s pſa.1.1 way of ſinners *s*, but euer walked in thy law, dented through
t Ioh.20.20 with cruell nailes *t*, and make my paths perfect in thy waies: giue me grace to abhor all wicked ſteps; take fro me the way
x pſa.118.29 of lying *x*, and grant me graciouſly to chuſe the way of truth.

O king of ſaints, by this moſt holy Saint, by this my Redemery, I beſeech thee, make me
y Col 1.4 to run the way of thy commandements *z*, that in ſpirit I may
z pſa.132.12 bee knit vnto him, which abhorred not to bee clothed with
a Iohn.3.4 my fleſh *a*.

O mercifull Father, remember hovv the ſame thy moſt deere Son, being a young man bowed his white neck with his head, and gaue vp the Ghoſt.
b Ioh.19.30 Behold, O moſt gratious maker
c Ipſa.100.3 *c*, the humanity of thy be-

loued

loued Sonne, and haue pittie vpon the weaknes of thy fraile workmanship.

Beholde how his breast became white, his side bloudie, his bowels drie, his sight dim: countenance pale, his armes stiffe, how his legs hung, and the streame of blessed bloud watered his pierced feet.

Behold, O glorious Father *d*, the torne members of thy tenderly beloued Sonne, and graciously remember vvhat my substance is. d psa.1.7

Behold the paines of God become man *e*; and release the misery of man thy creature *f*. e Iohn.1.14 f Gen.1.26

Behold the punishment of the redeemer *g*, & forgiue the sinnes of the redeemed *h*. g Gal.2.13 h 1.pet.1.18

Euen this is he, O my Lord, whom thou hast plagued for the sinnes of thy people *i*, notwithstanding hee be thy beloued Sonne, in whom thou art i Esay.53.

well

k Mat. 3. 17

well pleased *k*. This is that innocent person, in whom there

l Esa. 53. 9

was found no deceit *l*, and yet was he reckoned with the trans-

m Esa. 53. 12

gressors *m*.

Chap. 7.

A prayer wherein man confesseth, how hee was the cause why Christ suffered.

O Sweete Christ, what sinne didst thou commit, that thou shouldest bee so iudged? what didst thou commit, that thou shouldest bee so cruelly handled? What was thy sin: what was thy fault, what was the cause of thy death, what the occasion of thy damnation?

a Esay. 53. 4

For alas, I did the sinne, for which thou didst suffer *a*: I deserued the torments which thou didst indure. O strange iudgement, O vnspeakeable disposition of thy mystery.

The

The sinner offendeth, the iust is punished *b*; the guiltie transgresseth, the innocent is beaten; the wicked sinneth, the godly is damned; that which the euil deserueth, the good suffereth; the seruant doth amisse, the master maketh amends: man committeth sinne, and GOD beareth the punishment.

b Mat. 27. 24

Oah, how, O Son of God, how hast thou debased thy selfe? How hast thou burned in affection *c*! How far is thy mercy stretched? How great is thy kindnesse? whither extendeth thy loue? whither is thy compassion come.

c Iohn 15. 3

For I did wickedly, but thou wert punished *d*; I sinned, and thou wert afflicted *e*; I offended, thou wert tormented *f*; I lifted vp my selfe, thou wert humbled *g*; I swelled, thou wert brought low *h*: I was disobedient, but thou obediently ba-

d Mat. 8. 7
e Gal. 3. 13
f Mar. 15. 20
g Phil. 2. 8
h Heb. 2. 9

reſt

rest the punishment of disobedience *m*: I serued the belly, but thou enduredst hunger *n*. The tree allured me vnto vnlawful cõcupiscence: but perfect charitie led thee vnto the Crosse *o*. I tasted presumptuously the forbidden fruit: thou sufferedst torments. I delight in meate, thou dist hunger *p*. I enioy pleasure, thou wert pierced vvith nailes. I feele the sweetnes of the apple, but thou tastedst the bitternes of gall *r*. Eua smiling is merrie with mee; Mary weeping had cõpaision vpon thee *s*. Lo king of glory *t*, thus is mine vngodlines, and thy mercy manifest, thus mine vnrighteousnes, and thine innocencie is euident. Now, O my King and my God, what shall I render to thee for all thy benefits toward me *u*? For mans heart cannot conceiue the thing which may worthily recompence these thy ample

m phil.1.8
n Mat.4.2
o Eph.3.2
p Gal.3.13
r Mat.27.34
s Mat.17.53
t psa.24.7.8.9
u psa.21.7

mple rewards. Can the wit of man finde out any thing answerable to Gods mercie? No, it is not for a creature to enterprise to make God amends.

Notwithstanding, O Son of God, in this so wonderfull dispensation, some thing my frailtie is able to do, namely, if thorough thy visitation the minde beeing pricked, it crucifie the flesh, with the affections and the lusts x, which thou hauing granted, it then beginneth as it were to suffer for thee, because thou also hast vouchsafed y to die for my sinne z. And so thorough the conquest of the inner man, it shall be armed, thou being captaine, vnto the attaining of the outward victory; in asmuch as it feareth not, hauing ouercom the spiritual battell, to bee subiect for thy sake, to the materiall sword. In which respect the weakenes of my condition,

x Gal.5.24

y Mat.8.27

z 2.pet.2.24

tion,

dition, if it like thy goodnes
shall bee able according to
power it hath, to answer to
greatnes of the creator: & th
is heauenly physicke, ô sweet
Iesu; this is the preseruation o
thy loue. Now I beseech the
by thy wonted mercies, pour
that into my wouds, which th
melancholy humor of venō-
mous cōtagion being thrown
away, may restore me againe to
my former health; and hauing
tasted the nectar of thy swee
nes, may make mee from the
very heart to despise the intic-
ments of the world, & to feare
none aduersitie of the same for
thy Name sake; finally, that I
may alwayes bee mindefull of
thine euerlasting glory, and in
that respect abhor the trouble
of this transitory world.

I beseech thee, let nothing
seeme sweete to mee without
thee: let nothing please mee, no

worldly

worldlie things like me beside thee. Let mee not loue that which thou doſt abhor, and let thy good pleaſure bee all my deſire continually.

Let it greeue me to reioyce without thee z, and let mee be glad to bee afflicted for thy name ſake a.

z Ier.9.23

a Act.5.41

Let thy name be my ioy, and the remembrance of thee my conſolation.

Let my teares be my meate night and day b, in ſeeking after thy righteouſnes.

b pſa.42.3

Let the law of thy mouth be better vnto me, than thouſands of gold and ſiluer c.

c pſa.119.72

Finally, let all my care be to pleaſe thee, & to reſiſt thy will let me vtterly deteſt.

d Col.1.27

O mine hope d, by all thy mercies I beſeech thee, be merciſull to my ſinnes e.

e pſal.65.3

Open mine eares to thy Lawes, and incline not mine

heart

heart, I pray thee by thine ho-
f psa.141.4 ly name, vnto euill f, that I do
not commit wicked worke
with men that worke iniqui-
tie.

Last of all I beseech thee by
thy wonderfull humility, let not
the foote of pride come against
g psa.36.1 me g; and let not the hand of
the wicked moue me.

Chap. 8.

A prayer vnto God the Father, shewing how the passion of his Son was for the reconciliation of man.

a 1.Cor.6.18 LO, Almighty God a, Father
b Eph.1.2.3 of my Lord b, deale graci-
ously, and haue mercy on me
I beseech thee.

For I haue deuoutly offered
that which I found most pre-
cious: & humbly presented him
which I saw was most deare
vnto thee.

I haue

I haue concealed nought which I haue not reuealed vnto thy Maiestie: there is nothing behind to adde: For I haue sent mine whole hope *c* vnto thee.

c Col. 1. 27.

I haue directed thy beloued Sonne *d*, mine aduocate *e*, vnto thee: & haue sent thy glorious childe to bee a mediatour betweene mee and thee *f*: I haue sent, I say, an intercessor, throgh whom I hope to get pardon.

d Mat. 3. 17
e 1. Iohn. 2. 2
f 1. Tim. 2. 5

In wordes I haue sent the Word *g*, which I said was sent for my sake *h*: I haue recited also the whole passion of thy most holy Sonne, which I beleeue suffered to saue me *i*.

g Iohn. 1. 11
h Iohn. 3. 17
i Esay. 53. 4.

I beleeue the Godhead sent of thee *k*, tooke vpon him mine humanity *l*, wherin he thought good to suffer himselfe to bee buffeted *m*, bound, spet on, mocked, yea and crucified, nayled and pierced too.

k Mat. 21. 37
l Iohn. 1. 14
m Mat. 27. 30

I beleeue also the same very man.

man-hood, which was troubled with the crying of infancie, wrapped with the swadling clothes of children *n*: vexed with the labors of youth, wearied with fasting, afflicted with watching, wearied with trauailing, with scourging whipped, torne with punishments, counted with transgressors, he hath gloriously raised from the dead, carried into the ioyes of heauen, and placed the same at the right hand of thy maiestie. He is both my reconciler, and thy reconsiliation *p*.

n Luk.2.6

o Mat.15.19
p Heb.1.3

Consider now both who is thy Son, whom thou hast begot *q*, and who is thy seruant whom thou hast redeemed *r*. Behold the maker *s*, and despise not thy workemanship *t*. Graciously embrace the shepheard, & fauorably respect the sheepe brought vpon his owne shoulders *u*.

q Gal.3.13
r Iohn.1.1
s Psal.100.3
t Iohn 10.11

v Luk.15.5

This

This is that good shepheard, which with much and great labour sought the wandering sheepe ouer steepe hills, and dangerous low vallies: and hauing found the same wel-nigh dead through long estraying, with great ioy stoopeth himselfe downe, and louingly tying it about himselfe, doth lift it out of the deepe of confusion, and carrieth it ioyfully which was lost, vnto the ninetie and nine *f*.

Behold, O Lord my king *g*, God Almightie *h*; behold, the good shepheard *i* bringeth that vnto thee which thou diddest commit vnto his charge.

Hee tooke vpon him through thine appointment to saue man: and behold, hee hath restored the same to thee voide of all spot of sinne *l*.

Behold, thy deare sonne hath reconciled the workmanship *m* which

f Luk. 15. 4
g Psal. 5. 23
h 2. Cor. 6. 18.
i Luk. 15. 4
l Titus 2. 14
m 1. Iohn 2. 1

which was estrayed farre from thee, the merciful pastor fetcheth that to the fold, which the
n 1. Pet. 5. 8 greedie deuourer n had hunted away. He bringeth him into
o Gen. 3. 8 thy presence, which fled out of sight through a guiltie conscience, that by his maker he
p 1. Cor. 1. 30 q Eph. 1. 3 might obtaine pardon p, which of himselfe deserued wrath q, & that through such a Captaine hee might haue hope to be called home vnto his countrey, to whom nothing was due but hell fire in respect of his sinne.

I could holy Father r, offend
r Mat. 6. 10 thee of my selfe, but so could I not of my selfe please thee. And
s Mat. 3. 17 therefore thy beloued Sonne s, my God, became mine helper, and tooke my nature vpon him
t Iohn. 1 14 u Esa. 53. 4 t, therby to heale mine infirmities u, that thence he might offer to thee the sacrifice of praise, whence the cause of sinne did first spring out: and might by

that

that thing bring mee into my fauour, whereby sitting now at thy right hand hee would shew that hee is partaker of my substance *u*. Lo this is mine hope *x*, this is all my confidence.

u Mar 16.19.
x Col.1.27.

Wherefore if you despise me, as you may right well, in respect of my sin: yet regard me at the least of thy goodnesse in respect of thy great loue *y* of thy beloued sonne; behold that in thy sonne, which may moue thee to shew mercie vpon thy seruant: behold the sacrament of his flesh and remit the sinnes of the flesh.

y Eph.5.2.

As often as thou lookest vpon the wounds of thy blessed son; so often, I pray thee, let my sins be couered. As often as thou remembrest the precious blood of his holy side, so often I beseech thee, let the spots of my filthinesse be washed away. And because flesh hath prouoked thee

vnto anger, my humble sute is, that flesh also may moue thee vnto mercy; that as flesh seduced man to offend, so flesh may bring man to pardon.

For much it is I grant, which my wickednes hath deserued: yet far much more it is, which the loue of my Redeemer may lawfully challenge. For though great be mine vnrighteousnes, yet is the righteousnes of Christ my Redeemer much greater. 2 Reu. 5. 13. Because by how much God is better than man, by so much is my weakenesse inferiour to his goodnesse, both in qualitie, and also in quantitie.

For what hath man cõmitted, which the Son of God, made man *a*, hath not redeemed? who in pride can so swell, that by this wonderfull humilitie may not be ouerthrown! what power of death can there be so great, but the passion of the son of

a Iohn 1. 14.

of God on the croſs wil deſtroy the ſame! Truly, O my God *c*, were both the ſinnes of wicked man, & the mercy of my redeemer weighed together in equall ballance, ſurely neither the Eaſt would ſo differ from the Weſt, nor the lowermoſt part of hell from the vppermoſt top of heauen. Now therefore, O moſt glorious Creator of the light *d*, for the exceeding great paines of thy beloued Sonne, forgiue my ſins: ſet his godlines againſt my wickednesſe; his troubles againſt my crookednesſe: his meeknesſe againſt my frowardnes. Let his humility *e* for mine hautines, his patience *f* for mine impatiencie, his gentlenes *g* for my cruelty, his obedience *h* for my rebellion, his quietnes *i* for my crabbednes, his ſweetneſs for my bitterneſs, his mildneſs for my rage, and his loue *k* for mine hatred, make amends.

c Pſal. 7. 1.

d Gen. 1. 3.

e Phil. 2. 21.
f 1 Pet. 2. 21.
g Mat. 11. 19.
h Phil. 2. 8.
i Eſay 53. 7.

k Epheſ. 5. 2.

Chap. 9.
Vnto the holy Sprit a godly Prayer.

THerefore Almighty and holy Ghost, which art the loue of the Deity, proceeding both from the Almighty Father *a*, and his blessed Sonne *b*, the most gracious Comforter *c* of the troubled soules, slide thou downe into the secret parlour of mine heart by thy mighty power, and lighten euery priuie corner of the neglected house by the brightnesse of thy glittering light; and such places as wither through long drinesse, by visiting with thine aboundant showres of raine, make thou to spring.

a Ioh. 20. 17.
b Psal. 1. 7.
c Ioh. 14. 15.

The priuie places of the inner man heale thou with the dart of thy loue, and kindle by piercing with thy healthfull flames the

the intrals of my nūmed liuer, and with the lightsome fire of thine holy & feruent loue feede thou euery secret part both of my mind and body.

Giue mee drinke out of the riuer of thy pleasures *d*; that I may now couet no more to taste of the poysoned sweetnes of worldly things. d Psal.36.8.

Iudge me, ô Lord, & *e* defend my cause against the vngodly people; teach mee to doe thy will *f*, for thou art my God. e Psal.43.1. f Psal.143.10.

Wherefore I doe verily beleeue, that in whomsoeuer thou dwellest, thou doost builde the house both of the Father and the Sonne. Blessed is that man which can get such a guest: because through thee, both the Father, and the Son will dwell with him *g*. Come then, ô thou most gracious comforter of the troubled soule *h*, which art a Protector in due time *i*, and an g Iohn 14.23 h Iohn 15.26 i Psal.9.9.

helper in affliction, come. Oh come thou purger of wickednes & curer of wounds. Come, thou which art the fortitude of the weake, and the stay of such as are falling. Come thou instruc-
k Luke 12.12 cter of the humble *k*, and the destroyer of the proud. Come thou louing father of the fatherlesse, & thou mercifull iudge of
l Psal. 68.5. the widows *l*. Come thou hope of the poor, & refresher of them which be ready to faint. Come thou guide of sea-faring men, and hauen to auoyd shipwrack. Thou singular glory of such as liue: thou only saluation of the at the point of death; come. Come O most holy spirit, come and haue mercy vpon me, knit me to thee; & mercifully grant after the multitude of thy mercies, that my slenderneſſe may please thy greatneſſe; and my weakneſs thy strength, through
m Iob 4.42. Iesus Christ my Sauiour *m*, who

in

in thy vnitie with the Father liueth & raigneth for euermore. Amen.

Chap. 10.

A deuout prayer of an humble seruant of God.

I Know Lord, I know and confesse, how I am vnworthy to bee loued of thee: yet art not thou vnworthy to bee loued of mee. I am vnworthy to serue thee: yet art not thou vnworthy to haue my seruice. Make me therefore worthy of that which thou art worthy of; so shall I be worthy of that, of which now I am vnworthy. Make mee, as thy will is, to cease from sinne, that as my duty bindes, I may serue thee.

Grant that I may so keepe, and gouerne, and end my life, that I may sleepe in peace,

and rest in thee.

Stick to me euen to the end, that sleepe with rest, and rest with quietnesse, and quietnesse with euerlastingnesse *a* may receiue me. Amen.

a Renel. 7. 22

Cap. 11.

A prayer vnto the blessed Trinitie.

BOth with heart and mouth we confesse, wee praise and blesse thee, God the Father *b* vnbegotten: thee, God the Son only begotten *c*: thee, God the holy Ghost the comforter *d*, an holy and inseparable Trinitie, to thee be glory world without end, Amen.

b Mat. 11. 25.
c Iohn 1. 14.
d Iohn 14. 16. 1 Tim. 1. 17.

Chap.

Chap. 12.
A Confession of Gods Almightinesse and Maiestie.

O Our GOD *a*, ô Almighty God *b*, ô holy Trinitie, one power and vnparted Maiestie.

a Psal. 90. 2.
b Gen. 35. 11.

I praise thee, yea euen I the basest of thy seruants, & a simple member of thy Church, I praise thee, and with a due sacrifice of praise *c*, according to the knowledge and power, which thou hast vouchsafed to impart vpon me, I glorifie thee.

c Psal. 50. 14.

And because I lacke outward gifts to offer, beholde that which is in me, euen the vowes of thankes-giuing *d*, gladly and ioyfully doe I offer out of a good conscience *e*, and faith vnfained.

d Psa. 116. 14.
e 1 Tim. 1. 5.

With mine heart therefore I do beleeue *f*, O King of heauen *g*, and

f Rom. 10. 10.
g Mat. 11. 25.

and Lord of the earth, and with my mouth I confesse, the Father *h*, the Sonne *i*, and the holy Ghost *k*, three in persons *l*, yet but one in substance, to be a very *m* and almighty *n* God, of one simple, spirituall *o*, inuisible *p*, & incomprehensible *q* nature, in which none is eyther higher, or lower, or greater than other, but are altogether perfect *r*, & without deformity, big without quantitie *s*, good without quality *t*; without any time euerlasting *u*, without dying immortal *x*, strong *y* without faintnesse, true *z* without falshood; without any aboade present euery where *a*; without any place wholly euery where; filling all things without stretching; going euery where without stoppe or let; passing ouer all things, and yet mooueſt not; abiding in all places, and yet standeſt not, creating all things with-

h Mar. 13. 32.
i Iohn 1. 18.
k Mar. 12. 36.
l Mat. 3. 16.
m Ier. 10. 13.
n 2 Cor. 6. 18
o Iohn 4. 24.
p 1 Tim. 1. 7.
q Psal. 139. 7.
r Mat. 5. 48.
s Iob 2. 38.
t Mat. 19.
u Eccl. 18. 1.
x 1 Tim. 1. 17
y Psal. 7. 10.
z Reu. 6. 10.
a Psal. 139. 6.

b without neede, gouerning all things *c* without labour, giuing beginnings to all thiugs *d*, and yet had no beginning *e*, changing all things *f*, and yet neuer changed *g*, in greatnes infinit *h*, in power almighty *i*, in goodnes soueraigne *k*, in wisedom wonderfull *l*, in counsels terrible *m*, in iudgements righteous *n*, in cogitations secret *o*, in promise true *p*, in workes holy *q*, in mercy rich *r*, toward sinners most patient *s*, toward the penitent most merciful *t*, alway the same *u*, eternall *x*, and euerlasting, & immortall *y*, & vnchangeable, whom neither widenes of place maketh bigger, nor straightnes lesser, nor corners wring, whose will doth not vary, nor friendship alter, who neither aduersitie maketh out of quiet, neither prosperitie ouer iocond, nor obliuion bringeth ought out of thy minde, nor memorie into thy

b Psal.124.8.
c Mat.11.25.
d Hab.1.13.
e Prou.8.22.
f 2 Pet.3.18.
g Mal.3.6.
h Iob 23.8.
i Psal.115.3.
k Mar.20.18.
l Wisd.9.1.
m Psal.66.5.
n Ps.119.137.
o Psal.92.5.
p Psa.86.15.
q Esay 6.3.
r Psal.130.7.
s Psal.16.15.
t Ier.18.8.
u Mal.3.6.
x Psal.102.12.
y 1 Tim.1.17.

thy remẽbrance, neither things passed goe away, nor things to come succede, where thou art; with the beginning thou begãnest not, with times thou encreasest not z, with the end thou takest not an end, but both before all worlds, and in the world, and world without end thou liuest and enioyest perpetuall praise, eternall glory a, soueraigne authority, singular honour, an euerlasting Kingdom, and infinite power, for euer and euer. Amen.

z Psa.102.25

a 2 Tim.4.18

Chap.13.

A zealous prayer, wherein is declared how God the Father hath saued mankind, & how the word became flesh, with a prayer for remission of sins.

a Gen.35.10. b 1 Sam.16.7

Hitherto, O God almighty a, which seest and searchest mine heart b, hitherto I haue confessed the almightinesse of thy

of thy maiestie, and the maiestie of thine almightinesse: but now, as I beleeue in mine heart vnto righteousnesse *c*, so will I confesse with my mouth vnto saluation, how thou hast vouchsafed to helpe mankinde in the end of the world.

c Rom. 10. 10

Touching thee, God the Father, thou art neuer read to bee sent: but of thy sonne the Apostle writeth on this wise *d*, When the fulnesse of time was come, God sent foorth his son. When he saith, Hee sent, hee plainely sheweth how he came, beeing sent into the world, when being borne of the Virgin Marye, he shewed himselfe in the flesh to bee very GOD and perfect man *f*.

d Gal. 4. 4.

e Mat. 1. 18.

f Iohn 1. 14.

But what meaneth that principall of all the other Euãgelists when he saith *g*, He was in the world, & the world was made by him. Thither truely he was sent

g Iohn 1. 10.

sent by his humanitie, where he was alway & is by his diuinitie. Which ambassage of his, I verily doe beleeue with mine heart, and acknowledge with my mouth, was the worke of the whole sacred Trinitie.

Now then how hast thou loued vs *h*, O heauenly & louing Father *i*? how hast thou loued vs, O gracious maker *k*, which hast not spared thine owne Sonne *l*, but giuen him to the death for vs vngodly wretches! He was obedient to thee, euen vnto the death, yea the death of the crosse *m*, taking out of the way the hand-writing of our sins, and fastening it vpon the crosse *n*, he hath crucified sinne, & killed death. Hee ouly is free among the dead *o*, hauing power to lay downe his life *p*, & power to take it againe for our sakes.

h Ioh. 3.16.
i Ioh. 20.17.
k Psal. 100.3.
l Rom. 8.32.
m Phil. 2.8.
n Col. 1.14.
o Psal. 88.5.
p Ioha 10.18.

And therefore hee was both a conqueror

conquerour and an oblation *a*, and because an oblation, therefore a conquerour. For our behoofe hee was to thee both a priest & a sacrifice: and because a sacrifice, therefore a priest *b*. Wel may I then repose a strong hope in him *c*, because through him that sitteth at thy right hand *d*, making intercession for vs, thou wilt heale all mine infirmities *e*.

a Heb.9.26.

b Heb.5.5.

c Col.1.27.

d Rom.8.3,4

e Esa.53.5.

For Lord, great be my diseases, and manifold, yea manifold and very great be they. For the Prince of this world, I know, and I confesse hath much to lay against me: but for his sake that sitteth at thy right hand *f*, euen for my Redeemers sake *g*, in whom hee could finde none euill *h*, deliuer me.

f Mat.16.10.

g Rom.3.24.

h Ioh.14.30, a1 Pet.4.22.

For his sake who did no sin *a*, and in whose mouth there was found no guile, iustifie me.

For his sake, who is our head *b*

b Ephs.4.15.

wherein

wherein there is no blemish, saue a member of his, though poore and weake.

Pardon I pray thee all my sins, vices, faults & offences. Indue me with thine holy vertues; make me to liue godly, and to continue euen to the end in good workes, according to thy will, euen for thy holy names sake, Amen.

Chap 14.

A thankesgiuing of a faithfull minde vnto God for sending his deer and only Son to saue mankinde.

I Might vtterly despaire in consideration of my manifold sins and infinite offences, had not thy Word, O GOD, beene made flesh *a*, and dwelt among vs.

a Iohn 1.14.

But now I dare not despaire. For if when we were enemies *b* we

b Rom. 5.10.

wee were reconciled vnto thee by the death of thy Sonne; how much more beeing reconciled, are we saued by his life?

For all mine hope *c*, & all my confidence is repoſed in that precious blood which was ſhed for vs, & for our ſaluation *d*. In it I take heart againe, & reſting thereupon, I couet to come vnto thee, not hauing mine owne righteouſneſſe, but that which is through the faith of our Lord Ieſus Chriſt.

Wherefore, O moſt gracious & merciſull God, louer of mankinde *f*, which through Ieſus Chriſt thy Sonne & our Lord *g*, euen when we were in the ſtate of damnation *h* by reaſon of ſin haſt deliuered and ſaued vs: I thanke thy goodneſſe, yea from the very bottom of mine heart I doe highly thanke thee, for ſending of thy great loue *i*, wherewith thou haſt loued vs miſerable

c 1 Tim. 1.1.
d 1 Pet. 2. 28.
e Phil. 3.9.
f Wiſd. 11.21.
g Rom. 1.4.
h Rom. 5.7.
i Epheſ. 2. 4.

rable wretches vnworthy all fauour, the same thy only begotten Sonne *k* from thine owne bosome into the world, to saue vs great sinners *l*, the children of wrath *m*.

k Iohn 3.16.

l 1 Tim. 1.15.
m Eph. 2.3.

I thank thee for his holy incarnation and birth of his glorious mother, of whom hee vouchsafed to take flesh for vs men, and for our saluation; that as he was very God of God *n*, so he might be very man of man *o*.

n Mat. 1.23.
o Iohn 1.14.

I thank thee for his passion *p*, crosse, and death; for his resurrection and ascension into heauen, & sitting at thy right hand. For the fortieth day after his resurrection *q*, in the sight of his Disciples he ascended vp aboue all the heauens, where he sitting on thy right hand, poured downe thy holy spirit *a*, according to his promise *b*, vpon the children of adoption.

p Luke 22.26

q Acts 1.3.

a Acts 2.1.
b Ioh. 15.26.

I thanke thee both for that shed

shedding of his precious bloud wherwithall we be redeemed *c*, and also for his instituting the holy and liuely Sacrament of his body and bloud *d*, wherewithall in thy Church wee bee daily nouriſhed, refreſhed, waſhed, ſanctified, and made partakers of one heauenly and diuine nature.

c 1 Pet. 1. 18.

d Mat. 25. 26

Finally, once againe I thanke thee for thy great loue *e*, wherewith thou haſt ſo loued vs wretches, through thine only *f*, and welbeloued Sonne *g*. For ſo thou didſt loue the world *h*, that thou gaueſt thine onely begotten Sonne, that whoſoeuer beleeueth on him, ſhould not periſh, but haue euerlaſting life. And this is eternall life *i*, that wee know thee to bee the true God, and whom thou haſt ſent Ieſus Chriſt, through a right faith, and workes agreeable to our faith.

e Epheſ. 2. 4.

f Iohn 4. 9.
g Mar. 3. 17.
h Iohn 3. 16.

i Iob 17. 3.

Chap.

Chap. 15.

Of the incomprehenſible good will of God the Father toward mankinde.

O Pittie vnmeaſurable, o wonderfull loue! To ſaue a ſeruant, thou haſt giuen thy Sonne *a*, God was made man *b* that wretched man might bee plucked out of the power of diuels.

a Ioh. 3.16.
b Ioh. 1.14.

How deepely hath thy Sonne God loued man, which thought hee did not humble himſelfe enough, if hee were onely borne of the Virgin Marie, vnleſſe for vs & for our ſaluation *c*, he ſhed his blood alſo vpon the croſſe.

c 1 Pet. 1.18.

He came a mercifull God, he came of meere compaſsion and goodneſſe: yea to ſeeke and to ſaue that which was loſt *d*, hee did come. Hee ſought the loſt ſheepe *e*; he ſought and found it,

d Luke 19.10
e Luke 15. 4.

t; and like a gracious Lord and
ght good ſhepheard *f*, on his
houlders he carried it vnto his
locke.

O rare loue! ô tender kindnes!
who at any time hath heard the
like! who but will be amazed at
uch bowels of mercy! who but
will wonder? who but muſt
needes reioyce at his abundant
loue where with hee hath loued
vs *g*?

Thou didſt ſend thy ſonne in
the ſimilitude of ſinfull fleſh *h*,
that of ſin he might condemne
ſin, and that wee might be thy
righteouſneſſe in him.

For he is the Lamb vndefiled *i*,
which hath taken away the ſins
of the world *k*, aboliſhed death
by his death *l*, and brought life
againe by his reſurrection.

But what may we render vnto
thee our God, for theſe ſo great
benefits *m* of thy mercy? What
prayſes, what thankes may we
aſcribe? Surely

f Iohn 10.11

g Epheſ.2.4.

h Rom.8.3.

i 1 Pet.1.19.

k Ioh.1.29.

l 2 Tim.1.10.

m Pſal.116.12

Surely had wee the knowle
& power of the blessed Ang
yet could our amends bee
thing correspondent to
mercy and goodnes. And we
all our members conuerted in
tongues, yet should wee neu
extoll thee sufficiently enough

For thy great loue, extend
graciously of thy meer goodn
to vs ward, reacheth beyond
knowledge. For thy Son, O
n Iohn 17. 3. God *n*, tooke in no sort the A
o Heb. 2. 16. gels *o*, bur he tooke the seede
Abraham; and was like to vs
p Heb. 4. 15. all things, yet without sinne *p*.

So that taking mans natur
not Angels vpon him; and gl
rifying it with the robe of ho
q Acts 1. 9. resurrection and immortality
hee hath carried the same o
all heauens, ouer all the qui
of Angels, ouer all Cherubi
and Seraphins, and placed
same at thy right hand.

The which both Angels
pra

nise, and dominions worship, all the powers of heauen doe ow r at man God ouer them. r Phil. 2, 9.

This verily is all mine hope, and my whole confidence.

For euery of vs haue a portion of bloud and flesh, in the body of Iesus Christ our Lord. Therefore, where a piece of my self is, there I trust I doe raigne; where my flesh is glorified, there I know I am glorious; where my flesh doth rule, there I perceiue I haue dominion.

And although I am yet a sinner: yet I doubt not of this participation of grace: although my sinnes doe hinder mee, yet my substance doth require it: and although mine offences exclude me; yet the communion of nature doth not repell me.

For God is not so hard hearted that he can forget flesh & blood which hee beareth, which for my sake he hath take, which on my

my behalfe he requireth.

But the Lord our GOD is
[Ioel] 2.13. milde & very gentle, he loueth
his owne fleſh, his members
and his bowels.

In very God, and our ſweete
gracious and moſt gentle Lord,
euen Ieſus Chriſt, in whom we
haue riſen, aſcended now into
heauen, and now ſit together in
t Epheſ.2.5. the heauenly places t, our fleſh
doth loue vs.

In him wee haue the preroga-
tiue of our blood: wee are his
members, and his fleſh: finally
u Epheſ.4.15 he is our head u, of which the
whole body dependeth.

As it is written, This now is
x Gen.2.23. bone of my bones x, & fleſh of
my fleſh; and they ſhall be one
fleſh. And no man euer yet hat-
y Epheſ.5.29 ted his one fleſh y, but nou-
riſheth and cheriſheth it. This is
x Epheſ.5.32. a great ſecret z, but I ſpeak con-
cerning Chriſt, and concerning
the Church, ſaith the Apoſtle

Chri

Chap. 16

A thankesgiuing vnto God for his mercy extended toward man in the incarnation of his sonne Iesus Christ.

THerefore, 6 Lord our God *a*, with my lippes, and with mine heart, and with all my power doe thanke thy mercie for all mercies, whereby thou hast miraculously redeemed vs thy wretched seruants *b*, & that through the same thy Son our Sauiour *c*, & redeemer *d*, which was deliuered to death for our sinnes *e*, and is risen againe for our iustification, and sitteth liuing without end at thy right hand *f* making request for vs, and shewing mercie with thee vpon vs, because of thee the Father *g* he is an eternall God, of one substance with thee in

a Psal. 50.1

b Eph. 1.4
c 1. Pet. 1.24
d Gal. 3.17

e Rom. 4.25

f Rom. 8.34

g Iohn. 1.41

all respects. Whereby hee can saue vs at all times.

But in that he is a man, whereby hee is inferiour to thee. All power is giuen to him in heauen and in earth *h*, that at the Name of Iesus euerie knee should bow *i* both of things in heauen, & things in earth, & things vnder the earth, and that euerie tongue should confesse that Iesus Christ is the Lord vnto the glorie, O God the Father.

h Mat.28.18

i Phil.2.10

Him thou hast ordained k Act.10.42 iudge of quick and dead *k*. For l Iohn 5.22 thou iudgest no man *l*, but hast committed all iudgement to thy Sonne, in whose breast are m Col.2.3 hid *m* all the treasures of wisdome and knowledge.

And he is the witnes and the n Act.10.42 iudge *n*, I say the iudge and the witnes whose presence no guil• 1.Cor.4.5 ty conscience shall escape *o*. For all things are naked and open p Heb.4.13 to his sight *p*. And he which vn-

iust

iustly was condemned *q*, hee euen hee will iudge the world with righteousnesse *r*, and the people in truth. q Mat. 27. 24 r Ps. 96. 13.

Wherefore I blesse thine holy name for euermore, and with mine whole heart. ô Almightie & gratious Lord, I glorifie thee for that vnspeakable and wonderfull vniting together of thy Godhead and manhood in one person, so that one was not God and another man, but one and the same peeson was both God & man, or man and God.

But although of thy great goodnes the word was made flesh *s*; yet neither of those two natures was conuerted into another substance. s Iohn 1. 14

To the mysterie of the Trinitie there is not a fourth person, added. For the substance both of the word of God, & of man is vnited but not confounded; that into the Godhead that thing

which was taken of vs might approach, and that thing which neuer had been, might remaine the ſame which alwaies it was.

1. Tim. 3. 16 O wonderfull miſtery *t*! ô vnſpeakable fellowſhip! ô ſtrange godneſſe of Gods mercy, euer to be maruailed at, euer to be loued! Wee are not worthie to be ſeruants, & loe we are made the ſonnes of God, euen the

u Rom. 8. 17 heires of God *u*, and heirs annexed with Chriſt. How came this to paſs? who hath brought vs heereunto.

But, O God, merciful Father, by this thine ineſtimable goodnes, mercy, and good will, I beſeech thee, make vs worthie ſo great and ſo manifold promiſes of the ſame thy ſonne our Lord

x 1 Cor. 1. 3 Ieſus Chriſt *x*.

Appoint thy ſtrength, ſtabliſh O God, that which thou haſt wrought in vs *y*, finiſh what

y Pſ. 68. 28 thou haſt begun, that wee may

be

be able to come vnto the fulnes of thy mercy

Make vs through thy holie spirit to vnderstand: & through thy sonne to discerne; & with due honour to reuerence this high mysterie of godlinesse z; which is, how God was manifested in the flesh; iustified in the spirit; seene of Angels; preached vnto the Gentiles; beleeued on in the world; and receiued vp in glorie.

z 1. Tim. 3. 16

Chap. 17.

Another thankesgiuing for the benefit of our redemption.

O Lord our GOD *a*, how much are wee bound vnto thee, which be redeemed with such a price *b*; saued with such a gift *c* and preserued by so heauenly a benefit!

a Psal. 90. 1

b 1. Pet. 1. 13

c Iohn 3. 16

O how greatly are we wretches bound to feare thee; to

loue thee, to blesse thee, to praise thee, to honour thee, and to glorifie thee, seeing wee are so saued, so sanctified, & so glorified of thee *d*.

d Rom. 8. 30

For we are indebted to thee, both for all that wee can doe, and for all our life *e*, and for all our wisedome *f*. And who hath any thing of himselfe not from thee *g*?

e Act. 17. 28
f Iam. 1. 17
g 1. Cor. 4. 7

Wherefore, O Lord our God, from whom euerie good gift dooth proceed, euen for thine owne sake, and for thine holie name sake, giue vs grace of thy goods and gifts to serue thee, and in truth to please thee, and euermore for so great benefits of thy mercy to thanke thee.

For, by none other means can wee either serue or please thee, but by thy owne gift. For euery good giuing and euery perfect gift, is from aboue *h*, and commeth downe from the Father

h Iam. 1. 17

ther of lights, with whom is no variablenes, neither shadowing by turning.

O Lord our God *k*, ô gratious God *l*; ô good *m* God; ô God Almightie *n*; God whose nature can bee neither vttered by words, nor contained in any place *o*; God Creator of all things *p*, and the Father of our Lord Iesus Christ *q*, which hast from thine owne bosome sent the same thy beloued Sonne *r* into the world for our common welfare *s*; to take our nature vpon him *t*; that he might giue vs his; and bee, as perfect God of thee his Father, so perfect man of his mother, a very God & a verie man, yet but one and the same Christ, both eternall and temporall, immortall and mortall, a Creator and a Creature, strong and weak, a conquerour and conquered, a nourisher and nourished, a shepheard and a

k Ioh.20.17
l Esa.6.3
m Mat.19.17
n 2.Cor.6.18
o Iob 23.8
p Gen.1.1
q Gal.1.1
r Mat.3.17
s 1.Tim.1.17
t Iohn.1.13

sheepe: temporally dead, and yet liuing eternally with thee, who promised to his friends a citie of life; and said to his disciples, Whatsoeuer you shall aske the Father in my name *a*, he will giue it you.

a Ioh. 16. 23

x Heb. 8. 1
y Heb. 9. 11

By the same high Priest *x*, & right Bishop *y*, and good shepheard *z*, who hath offered himselfe for a sacrifice, giuing his life for his sheepe; I beseech thee, euen by him which sitteth at thy right hand *a*, & maketh request for vs, our redeemer *b*, and aduocate *c*, I say of thy mercie & goodnesse, I humbly beseech thee, O most gentle, most louing and most gratious God, louer of mankinde *d*, giue mee grace with the same thy sonne, and the holy Ghost, in all things to blesse thee, and with much sorrow of heart to glorifie thy Name; finally, giue mee a fountaine of teares with great

z Ioh. 10. 20

a Rom. 8. 34
b 1. Pet. 1. 18
c 1. Iohn 2. 1

d Iob 3. 16

reuerence

reuerence and feare. For they haue power to giue alike, whose substance is all one.

But forsomuch as a corruptible bodie *e* is heauie vnto the soule: quicken me, I pray thee, by thy spurs: and make me valiantly to persеuere in thy precepts, & prayses day & night *f*. Make mine heart hot within me *g*: and in my musing, let the fire be kindled.

And because thy beloued and only son hath said, No man can come to me *h*, except the Father which hath sent me draw him; and againe, No man commeth vnto the Father but by mee *i*, I pray and humbly beseech thee, drawe mee alwayes vnto him, that he at length may bring me vnto thee, euen thither where hee is sitting at thy right hand *k*, wheras life euerlasting *l*, and euerlasting blessednes is, where as perfect loue, & no feare is *m*;

e Wis. 9. 15

f Psal. 35. 27

g Psal. 39. 3

h Iohn 6. 44

i Iohn. 14. 6

k Rom. 8. 34

l Reuel. 7. 15

m Reue. 21. 4

whereas day alway, & one spirit of all is; whereas soueraigne and sure securitie, and secure quietnesse, and quiet ioyfulnes, and ioyfull blessednes, and blessed euerlastingnes, and euerlasting happines, and the happy sight *n*, and praising of thee is without end; where thou with him, and he in the communion of the holy spirit, liueth & raigneth a God for euer and euer Amen.

n. Reue. 22.4

Chap. 18

A most godly prayer vnto our Sauiour Christ.

O GOD Christ, thou most kinde louer of mankinde *a*, mine hope *b*, the light *c*, the way *d*, the life *e*, the saluation, the honour and the glory of all thy people *g*: Call into thy remembrance for whose sake thou wouldst endure and suffer bands *h*,

a Eph. 5.2
b Col. 1.17
c Iohn. 1.4
d Iob. 14.6
e 1. Pet. 2.24
g Luk. 2.32

bands *b*, the crosse *i*, wounds *k*, death and the graue *l*, I beseech thee, for whose cause, hauing ouercome death after three daies thou rosest againe *a*, appearedst to thy Disciples *b*, instructing their wauering mind; and fortie daies after thy resurrection thou ascendedst into heauen *c*, where thou liuest, and shalt reigne for euermore *d*.

Thou art my God, a liuing *e*, and a true GOD *f*, mine holy Father, my louing Lord *g*, my puissant Prince *h*, my good shepheard *i*, mine only master *k*, my best hlper *l*, my faithfullest friend *m*, my liuing bread, mine euerlasting Priest *n*, my guide vnto my country, my true light, *o*, my holy sweetnes *p*, my ready way *q*, my noble wisdom *r*, my pure simplicitie, my peace making quietnes *s*, my sure safety, my good portion *t*, mine eternal saluatio *u*, my great mercy *x*, my mighty

h Mat. 27.2
i Mar. 15.15
k Ioh. 19.14
l Ioh. 19.41
a Mat. 28.5
b Mar. 16.14
c Luk. 24.51
d Reuel. 4.8
e Rom. 8.34
f Mat. 4.7
g Act. 7.[59]
h Reuel. 4.9
i Iohn 10.11
k Mat. 23.8
l Heb. 13.6
m Ioh. 15.15
n Iohn 6.35
o Heb. 7.24
p Iohn 1.4
q Phil. 3.7
r Iohn 14.6
s 1. Cor. 1.30
t Eph. 2.14
u Rom. 8.34
x Heb. 2.9

mighty patience, my vnspotted sacrifice *k*, mine holy redemption *l*, my strong hope *m*, my perfect charitie *n*, my true resurrection *o*, mine euerlasting life *p*, my blessed ioy and contemplation *q*, continuing euermore *r*.

k Heb.9.14
l 1.Cor.1.30
m Col. 1 27
n Rom.5. 8
o Ioh.11. 25
p Iohn 14 6
q 1.Cor.3.11
r Reue.7.15

Vnto thee do I pray, cry, and bend my suite, that through thee I may walke, vnto thee I may come, in thee I may rest, who art the way, the truth, and the life *s*, beside whom, no man commeth vnto the Father.

f Iohn 14.6

For I desire thee *t*, a most gratious and a glorious Lord, the very brightnesse of the Fathers glory, which sittest vpon the Cherubins, and beholdest the deepes, which art the true light *u*, the light enlightening, the lasting light, whom the very Angels desire to behold *x*.

t Psa.42.1

u Iohn 1.4

x 1.Pet.1.12

Lo mine heart is before thee; expell the darknesse of the same, that

that more fully it may bee indued with the cleerneſſe of thy light.

Giue me thy ſelfe, ô my God, reſtore mee thy ſelfe: loe, I loue thee, and if not intirely inough, I would loue thee more. I can by no meanes diſcerne how much I lack of louing thee as I ſhould, that my life may runne into thine armes, and bee at no time alienated, till it bee hid in the ſecret place of thy countenance. Notwithſtanding, this doe I know, that ill is it with me without thee, ô Lord, not onely outwardly to my bodie, but alſo inwardly to my ſoule. For all plentie, beeing not by God, is but pouertie.

But the good, which no way can be altered neither into the better or worſe, thou alone art y, which art ſimple alone z, to whom it is not one thing to liue, and another to liue happi-

y Mal. 3. 6
z Pſal. 86. 10

lie;

ly; but thou art thine own happines. But thy creature to whō it is one thing to liue, and another to liue happily, can aſcribe both his life and his bleſſed life, to none other thing, but onely to thy mercy. And therefore we ſtand in neede of thee, but not thou of vs. For were not wee at all, nothing were wanting to thy felicitie, which thou art. So that wee haue great cauſe to cleaue vnto thee our Lord God, that throgh thy continual help wee may lead an holy, godly, & vpright life.

For by reaſon of the weight of our wickednes, we are drawne downward p: but through thy gift wee are inflamed, and carried vpward, we burne, and we goe, we doe mount, and aſcend in our hearts, & we ſing a ſong of degrees, with thy good fire we burne, and we goe forward.

p Wiſ. 15.15

Whither doe we now aſcend vpward

vpward vnto the peace of Ierusalem: For I reioyced, whē they said vnto mee, We will go into the house of the Lord *q*. There hath he placed vs, we will good that wish nothing else, but there to abide for euermore.

q Psal. 22.1

But forso much as while wee are in the bodie, wee be absent from thee *r*, O Lord, wee haue here no continuing citie *s*, but we seeke one to come; and our freedome is in heauen: therefore through thy grace I do enter into the closet of my heart, and there doe I sing the songs of loue to thee, O my King and my God, fetching vnspeakable sighings in this house of my pilgrimage *t*, where I sing out thy righteousnesse. And calling Ierusalem into mind, I stretch the sense of mine heart toward the same, euen toward Ierusalem my country, Ierusalem, I say my mother *u*; & also toward thee her

r 2. Cor. 5 6
s Heb. 13. 14

t Ps. 119. 54

u Gal. 4. 26.

her king, her inlightener, her father, defender, protector and gouernour, her pure and strong delight, her constant ioy and all goodnes: else what soeuer g. For thou art the soueraigne and the true happinesse. From whence I will not be turned away, vntill in the peace of that my deare mother, whereas the first fruits of my spirit are, thou gather all that I am from scattering and deformitie, & so conforme and confirme mee for euer: O my God and my mercy.

g 1. Cor 2. 9

Chap. 18.

A longing after the ioyes in Heauen.

O Lightsome and glorious house of GOD, I haue loued thy goodnes, and the place where the glorie of the Lord God, who both enioyeth and hath created thee, doth dwell a.

a Psal. 25. 1

In

In mine exile I ſigh after thee both night and day, mine heart longeth, my mind coueteth, & my ſoule deſireth to come vnto the ſocietie of your happineſs.

My prayer vnto him which hath made me is, that he would poſſeſſe me in thee, becauſe hee hath made both me *b* and you. For I deſire your holy fellowſhip, and wonderfull glory, not for any merrit of mine owne: but I truſt to attaine thereunto through the price of his bloud, namely of Ieſus Chriſt, whereby we be redeemed *c*.

b Gen.1.20

c 2.Pet.1.18

I confeſſe I haue gone aſtray like a loſt ſheep *d*, and haue too long dwelled out of my natiue ſoile, and am far away caſt from the face of the Lord my God, into this blindneſſe of baniſhment, where driuen out of the ioyes of Paradiſe, I bewaile with my ſelfe daily the miſerie of my captiuitie, and ſing a wo-

d Pſa.119.176

full

full song with great lamentation, when I remember you, O Mother Ierusalem *p*, while my feet do but stand in thy courts, O sacred and comely Zion, and I am not able plainely to looke into thy inner palaces.

p Gal. 4. 6

Notwithstanding, I haue good hope vpon the shoulders of my good shepheard *q*, thy Creator, to be brought back vnto thee, that I may triumph againe with that vnspeakable ioy, wherewithall they be cheered which dwell with you before God his maiestie *r*, and our Sauiour Christ, which hath abrogated through his flesh the hatred *s*, and pacified all things both which are in heauen, & which are in earth by his blood *t*. For hee is our peace which made of both one *k*, & ioyning the two contrarie walles together, hath promised that hee will giue the euerlasting felicitie of your happinesse

q Luk. 15. 5

r Reue. 22. 5

s Ephe. 2. 15

t Col. 1. 13

k Ephe. 2. 14

pineſs in himſelfe, after the like manner and meaſure, when he ſaid, they ſhall be like the Angels of God in heauen *l*, 1 Mat.22.30

Chap.20.

A bewailing of the miſeries of this life.

O My Lord, I am euen wearie of this life, and of this troubleſome pilgrimage *m*.

This life is a miſerable life *n*, a tranſitorie *o* life, an vncertaine life *p*, a labourſome life *q*, a polluted life *r*, a life which is the miſtreſſe of wickednes, the Queene of pride, repleniſhed with error aud miſeries, not to bee called a life, but a death, wherein euery moment we die, both by ſundrie defects of nature, and manifold diuerſites of deaths.

Can wee therfore call it a life that

m Pſ.39.12
n Iohn 14.1
o Rom.6.12
p 1.Ch.29.15
q Gen.3.17
r Gen.6.5

that wee liue in this world? the which both humours puffe vp and ſorrowes pluck downe, & heat withereth, and the aire infecteth; which both eating maketh fat, and faſting maketh leane: mirth maketh diſſolute, ſadneſſe conſumeth, care ſhorteneth, ſecuritie dulleth: wealth maketh proude, pouertie bringeth out of heart, youth exalteth, age crooketh, ſickneſs breaketh, ſorrow depreſſeth: and after all theſe things commeth raging death, and bringeth an end at once to all the ioyes of this miſerable life, which being paſt, a man would not think it had euer bin at all.

This vitall death, and mortall life, albe it be repleniſhed with theſe and other miſeries, yet a griefe to tell, how many doth it catch with her ſnares? how many bee deceiued by her falſe promiſes?

And

And although it be so deceitfull and bitter of it selfe, that his blindest louers cannot choose but perceiue the same, yet with her golden cup which she carieth in her hand, she maketh infinite companies of fools vtterly drunke.

Oh happie are they, and those very rare, which auoyde her familiaritie *g*, which despise her momentanie pleasure, and her companie, least with the perishing deceiuer, they also bee compelled to perish.

g 1.Ioh.2.15

Chap.21.

Of the felicity of that life which God hath prepared for such as loue him

BVt, O thou life, which God hath prepared for them that loue him *f*, thou art a liuely life, a blessed life *g*, a secure life *h*, a goodly life, a pure life, a chast life

f 2.Cor. 2.9
g Reue.7.15
h Reue.21.4

life and an holy life, a life ignorant what death meane, voyd of sorrow, a life without spot, without griefe, without trouble, without corruption, without perturbation, without change and alteration, a life replenished with all goodlines & glory, where neither aduersary to impugne, nor inticement of sin is to carrie away, but perfect loue, no feare is where the day lasteth euer, and one spirit of all is: euen where God is beholden face to face a, and with the food of life the mind is fedde abundantly.

a 1. Cor. 13 12

It doth me good to meditate of thy glorie; thy good things doe exeedingly delight mee. The more I remeber, the more I long for thee. Greatly doe I desire, maruellously am I delighted with the sweet memorie of thy name. It dooth mee good therefore, to lift vp the

eyes

yes of mine heart, to stir vp the
late of my mind, to bend mine
affection towards thee.

Truly it doth me much good,
to talk of thee, to heare of thee,
to write of thee, to conferre of
thee, to read euerie day of thy
glorie & blessednes, and to me-
ditate often of that I read: that
so at leastwise from the heats,
perils, and sweatings of this
mortall & transitory life; I may
passe vnto the delectable coole
of the liuely ayre, and so when I
goe to sleep, may somwhat lay
downe my wearie head in thy
bosome.

For which cause I walk many
times into the pleasant fields of
the holy Scriptures, where I
plucke vp the goodly greene
herbs of sentences by pruning;
eate them by reading: chaw
them by vsing, and lay them vp
at the length in the high seat of
memory by gathering them to-
gether,

gether, that ſo having taſted thy ſweetneſſe, I may the leſſe perceiue the bitterneſſe of this miſerable life.

O thou moſt happie life, O right bleſſed kingdome, voide of death *e* euerlaſting: where no times ſucceed by ages, where the cõtinual day without night hath none end, where the conquering ſouldier ioyned to the ioyfull quier of angells, & crowned with the crowne *f* of euerlaſting glorie, doth ſing to his God a ſong among the ſong of Zion.

e Reue. 21. 4

f 1. Pet. 5. 4

Oh that I might, my ſinnes being pardoned, and this burthen of the fleſh laide away forthwith, O that I might enter into thy ioies *g* to enioy euerlaſting reſt, that I might paſſe into the goodly & glorious wals of thy citie, to receiue a crowne of life at the hands of my Lord *h*, that I might bee among that holy quier,

g Mat. 25.

h Reue. 2. 10

quier, that I might ſtand with the bleſſed ſpirits before the maieſtie of the Creator *i*, that I might behold the preſent countenance of Chriſt *k*, that I might ſee that ſoueraign, & vnſpeakeable, and vncompaſſed light: and finally, that I might be neuer touched with any feare of death *l*, but reioyce euerlaſtingly for the gift of perpetuall incorruption.

i Reu.22.
k 1.Cor.12.
l Reu.2.

Chap.22.

Of the happineſs of the good ſoule hence departed.

HAppy is the ſoule which departing from the earthly body, goeth directly into heauen: ſecure it is and quiet, and feareth neither enemies nor death *a*. For it enioyeth continually thy preſence *b*, O God, and vnceſſantly beholdeth the moſt glorious Lord, whom

a Reu.21.4.
b 1.Cor.13.12.

c 1. Cor. 2. 9. shee hath serued and loued c, and whom now at the length full ioyfully and gloriously shee hath attained vnto.

And this glory of so great blessednes, neither time shall diminish, nor any wicked person take away d.

d Mat. 6. 19.

The daughters of Zion haue seene her, and counted her blessed e, euen the Queens and the concubines haue praysed her, saying;

e Sal. song 6. 8.

Who is she that commeth vp out of the desert f, abounding in pleasure, leaning vpon her wel-beloued?

f Sal. song 8. 5.

Who is shee that looketh forth as the morning g, faire as the moone, pure as the sun, terrible as an army with banners?

g Sal. song. 6. 9.

How cheerefully goeth shee out, hasteneth, runneth, when all amazed, shee heareth her beloued, saying vnto her on this wise h: Arise my loue, my faire

h Sal. song 2. 10.

faire one, and come away. For behold the winter now is past: the raine is changed and gone away.

The flowers appeare in our earth: the time of the singing of the birds is come, & the voice of the turtle is heard in our land. The fig tree hath brought forth her young figges, and the vines with their small grapes haue cast a sauour: arise my loue, my faire one; and come away.

My doue that art in the holes of the rock, in the secret places of the stairs, shew me thy sight, let me heare thy voice, for thy voice is sweete, and thy sight comely.

Come away my chosen, my faire one, my doue, mine vnspotted one, my spouse, come away, and I will put thee into my bedde-chamber: because I haue longed after thy beauty.

Come away, that thou maist

triumph in my presence with mine Angels, whose company I haue promised thee.

i Acts 14.22. After many perils & labours i come away, enter into thy masters ioy k, the which no man shall take from thee l.

k Mat. 25.12.
l Ioh. 16.22.

Chap. 23.

A prayer vnto Iesus Christ, that he would vouchsafe in troubles to helpe vs.

OH, happy are all thy Saints, O Christ, which haue passed ouer the sea of this mortalitie, and attained vnto the Hauen of perpetuall quietnesse a, security, and peace, where they are at rest, and alway ioyfull and merrie.

a Esa. 35.10.

Wherefore of thy tender loue I beseech thee, O Christ, who art without care of thy selfe, bee carefull of vs, who needest not to care for incorruptible glory, haue

haue thou a consideration of our manifold miseries *b*. b Rev.7.5.

O our God, who hast chosen a people to thy selfe *c*, and endued them with glory, making them both immortall of thine immortality, & ioyfull through thy blessed sight *c*, I beseech thee, be thou alwaies mindfull of vs, & helpe vs, who as yet in the salt Seas of this life are tossed with the surges about vs. c Rom 8.30. c 1 Cor.13.12

O thou goodly gate, who art raised into a maruellous highnesse, help vs vile pauement lying much beneath thee.

Giue vs thine hand, and raise vp such as lie vpon the ground, that waxing strong out of weakenesse, wee may be made couragious in battell.

Make thou *d* intercession for vs continually, and vncessantly pray for vs wretches, and most negligent sinners, that through thy praiers, we may be conioyned d 1.Tim.2.3.

ned to the holy companie of Saints: for otherwiſe wee ſhall neuer be ſaued.

For alas, wee are very fraile weakelings, of no courage, creatures giuen to the ſeruice of the belly and fleſh, hauing in vs almoſt no ſparke of vertue.

And yet placed vnder thy cófeſsion O Chriſt, wee are borne by the vvord of the Croſſe through this great and wide ſea *e*, wherein are things creeping innumerable, both ſmall beaſts and great: vvherein the moſt cruel Dragon is *f*, alway prepared to deuour vs *g*, wherein be the dangerous rocks, Scylla and Charibdis, with other ſuch like innumerable things, whereby the heedleſſe and wauering in faith *h*, make ſhipwrack.

e Pſal. 104. ver. 25.

f Reu. 12. 9.

g 1. Pet. 5. 8.

h Iam. 1. 6.

Wherefore, O Chriſt, pray for vs: O good Chriſt, pray thou, we ſay, for vs, that through thy good prayer

prayers and merits, we may deserue (ship & merchandise being saved) to attaine vnto the port of perpetuall saluation, quietnes, peace, and security, which neuer shall haue end. Amen.

Chap. 24.

A desire of the soule after the supernall Ierusalem.

O Mother Ierusalem *a*, the holy Cittie of God *b*, and the deerely beloued spouse of Christ *c*, after thee dooth mine heart couet; and my soule exceedingly is in loue with thy beautie.

a Gal. 4. 26.
b Reu. 21. 10.
c Eph. 5. 23.

Oh how comely, how glorious, how honourable art thou! thou art all faire, and there is no spot in thee *d*.

d Sal. song. 4. 7.

Triumph & reioyce, O beautifull daughter of the Prince, for the king hath a pleasure in thy faireness *e*, and loues thy good-

e Psal. 45.

ly personage, O thou fairer than
f Psal.44.3. the children of men *f*.

But what is thy welbeloued,
g Sal.song 5.9. ô thou faireſt among women *g*, of the welbeloued: my welbeloued is white and ruddie, the chiefeſt of ten thouſand.

Like as the apple-tree among
h Sal.song 2.3. the trees of the forreſt *h*, ſo is my welbeloued among the ſonnes of men. Vnder his ſhadow had I delight; loe now I ſit, and his fruit is ſweet vnto my mouth.

My welbeloued put in his
i Sal.song 5.4. hand by the hole of the doore *i*, and mine heart was affectionated toward him.

In my bed by night I ſought
k Sal.song 3.1. him that my ſoule loued *k*, I ſought and found him: I hold and will not let him goe, vntill he bring mee into my mothers houſe, into the chamber of her that conceiued me.

For there thou wilt giue mee thy teares moſt aboundantly, and

and perfectly, and wilt satisfie mine heart with a maruellous satiety, so that I shall neither hunger nor thirst any more *l*. l Reu.7.16

Oh, happy shall my soule be, yea happie and alwaies happie shall I be, could I once get to behold thy glorie, thine happinesse *m*, thy beautie, thy gates & thy walls *n*, and thy streetes, & thy manifold mansions *o*; thy noble Citizens, & thy mightie King in maiestie *p*. m 1.Cor.2.9 n Reu.21.23 o Iohn 14.2. p 1.Cor.13.12

For thy walls are of precious stones *q*; thy gates of the richest pearles *r*, and thy streets of the purest gold *s*, wherein is sung the ioyfull Halleluiah *t* without intermission; thy manifold buildings are founded vpon squared stones, builded vpon Saphires, inclosed with golden walls, whereinto none shall enter, but the cleane, & in it no vnclean person shall inhabit *u*. q Reu.21.19 r Reu.21.21 s Reu.21.21 t Reu.19.1. u Reu.21.27

Beautifull art thou become, O

x Gal. 4. 26. mother Ierusalem x, and sweet in thy comforts, no such thing is in thee, as wee suffer in this world, and as we behold in this wretched life.

There is neither darknesse nor night, nor any change of times
y Esa. 35. 10. in thee y.

There shineth not in thee either the light of the candle, or the brightnes of the moone, or the glitteringnesse of the starres: but the God of God, light of light, euen the sunne of righteousnesse euermore doth lighten thee. The white and vnspotted lambe, is thy pure and cleere light, thy sunne, thy cleernesse,
z 1. Cor. 13. & euerlasting contemplation z, 12. of this most glorious king is all thine happinesse.

He is the King of kings in the midst of thee; and you are his ministers about him.

There be the singing quires of
a Rev. 5. 11. Angels a, there the companies

of

of ſupernall citizens *b*, there be the ſolemnity of all which haue returned from this wofull peregrination vnto thy ioyes.

b Eph.2.19.

There bee the prudent Prophets, the 12. Apoſtles *c*, the victorious hoſt of infinite Martyrs *d*; and the ſacred conuent of holy confeſſors there *e*.

c Reu.21.14.
d Reu.7.14.
e Reu.18.11.

There bee both vpright men, and holy matrons, which haue ouercome the pleaſures of this world, and the weakeneſſe of ſex: there bee thoſe young men and maidens, which haue ſpent their time in godly conuerſation.

There be the ſheep *f* & lambs that haue eſcaped the ſnares of this world, where they now triumph in their ſeuerall manſions: the glory of each particular man differeth, but common is the ioy of them all.

f Mat.25.33.

There full and perfect charitie doth reigne *g*: for God there

g 1.Cor.13.13.

h 1. Cor. 15. 28. is all in all h, whom they doe
i Reu. 22. 4. alwaies behold i, and by beholding him, continually they burne the more in loue toward him.

They loue, & they praise him, they praise and they loue him: all their worke is to praise God without ending, without fainting, without toyling.

O happy, yea, and euermore happy shall I be, if after the resolution of this mortall body, I may heare those celestiall songs of melodie, which are sung vnto the praise of the eternall King, by those citizens of the
k Heb. 12. 16. supernall country k, and by the companies of the spirits.

Happy then, yea much happie should I bee, might I bee counted worthy to sing those songs, and to wait on my King, my God, and my Captaine: to behold him in his glory, according as he hath promised, saying,

ing *l*, Father, I will that they whom thou haſt giuen me, bee with me euen where I am, that they may behold the glorie which I had with thee, before the foundation of the world. l Ioh.17.24.

And in another place *m*; If any man ſerue mee, let him follow me: for where I am, there ſhall alſo my ſeruant bee *n*. And againe, He that loueth mee, ſhall be loued of my father, and I will loue him, & will ſhew mine own ſelf to him. m Ioh.12.26. n Ioh.14.21.

Chap.

A Psalme concerning the glory of Paradise, paraphrastically made vpon the words of Saint Augustine.

VNto the well of life endlesse,
My soule, ah drie, my soule doth
wherin it lies in great distresse, (thirst,
The flesh her jaile she would haue birst,
She stirs, she striues, she sues amain,
Her countrey to enioy again.
Her present case while she doth mourn,
Subiect to griefe she thinkes vpon
The glorious state she had before,
Which now through sin is quite ygon,
The euils wherein we be tost,
Bring into minde the blisse we lost,
For who can tell what ioy it is [a],
For to enioy the soueraigne peace [b],
Where the foundation of houses,
With precious stones [c] *rise & increase:*
With gold the roofes are all set out:
With gold the parlours shine about.

[a] 1. Cor. 2. 9.
[b] Phil. 4. 7.
[c] Reu. 21. 19.

Of

Of iewels only precious,
This goodly building erected was:
The street whereof is glorious,
Paued with gold as shining glasse [d].
There is no slime, there is no lane,
There is no sickneſſe for to paine [e],
No winter cold, no summer hot,
At no time there do men annoy,
Freſh roſes alway may beget,
The spring alway men there enioy.
The saffron red, the lilly white,
The balm gines sent, men to delight.
The fields are freſh, the seed doth spring
With hony sweet the riuers flow,
The pleasant odors comfort bring,
And sauours good from spices go,
The apples alway hang on tree,
And euermore the woods greene be.
The moone doth viſe, ne yet incline,
Nor stars, nor sunne, doe alter race,
The Lambe continually doth shine
In that same towne and blessed place.
There is no time, nor any night [f],
But euermore the day is bright.
For all the Saints shine gloriously,
As doth the sunne [g], euen they so doe,
After the triumph mutually,
They sing together on a row.

d Reu. 21. 21.
e Reu. 22.
f Reu. 22. 5.
g Mat. 13. 43.

And

And make report with hearts al glad,
Of euery fight which they haue had.
Th'are freed from sin, & rid from strife
Of bloud and spirit: the flesh, and eke
The minde enioy the spirituall life,
And each one thing do thinke & seek.
There is none offences to molest,
They now possessing perfect rest.
Full gladly they do mention make,
Being rid from change of former case,
And comfort much they alway take,
k Reu. 22. 4. *Of pleasant truth seeing the face* [k].
Hence liuely ioy from liuing spring:
There being rid they skip and sing.
They noble, strong, they iocund are,
From troubles now they be set free.
The healthfull there right wel do fare:
And youth dreads nought old age to see.
Hence too, and hence they spring and
For frailtie now is gone & past. (last
Their state diuine doth vp swallow,
The mightie force of death so fell.
God knowing al things they wch know
All other things must know right wel.
For each mans heart to each man
Is ope. In one they do delight. (sight
One thing they loath, one thing they like
Their heart & mind, & will are one:
Albeit

Albeit they are not crownd alike, (done:
For these good deedes which they haue
Loue worketh so that each mans bliss,
To all men due and common is.
The Eagles meete where carcasse lies [i], i Mat.24.28.
That holy soules with Angels good,
May be renued in the skies:
In euery place they eate one food:
They filled are, & yet do craue (haue.
They would those things the wch they
Yet haue they nought: though ful they be
Their hunger doth them moue nothing.
They eate and that full greedily,
And eating prickes them to eating.
The pleasant songs expell sad feares,
And Organ pipes do please the eares.
Due praise they yeeld vnto the King,
Through whom they doe triumph in
O happy soule is such, seeing (blisse,
Before the Lord it present is;
And from his seat with look full bold,
How earth is ruled doth behold,
And how the starres, the sun and moon
With planets all their place do keep.
After my fight, O let me soone
Approch vnto this fellowship.
O Christ, my sute do thou regard,
Of striuers who art the reward,

And

And make me to receiue apart
Of that same blisse which they possesse,
Giue strength that with courageous
I may endure the fight endlesse. (ha
That battell fought, I then may fi
Long life, thee Christ, euen to my mo
Am

Chap. 26.

The praise which the soule continually doth ascribe vnto GOD through the contemplation of his supernall blessednesse.

a Psa. 103. 1. MY Soule, praise thou the Lord *a*, & all that is within me praise his holy name.

My soule, praise thou the lord and forget not all his benefits. Praise the Lord, al ye his works in all places of his dominion, my soule praise thou the Lord.

Praise we the Lord, whō angels praise *b*, dominiōs adore *c*, powers do reuerence, to whom the Cherubins, and Seraphins continually do cry *d* Holy, Holy, Holy.

b Reu. 7. 11.
c Phil. 2. 9.
d Esa. 6. 3.

Ioyne we therfore our voices to the voices of the holy Angels: and according to our habilitie, let vs praise the God which we both haue. For they whose eyes euermore be fixed vpon the Lord, whom they behold, not through a glasse darkly *e*, but face to face, they doe most purely and without ceasing praise the Lord. e 1. Cor. 13. ver. 12.

But who can, yea so much as in thought comprehend, much lesse in words expresse, what an infinite multitude of those blessed spirits, & celestiall powers are in the presence of the Lord God almighty! Or what continuall ioy they receiue by the sight of God! what euerlasting mirth! what heat of loue, not to their griefe, but to their delectation! what a desire is in thē of the sight of God with satiety, & a satiety with desire, in whom neither desire ingendreth grief,

nor ſatiety bringeth loathing! How bleſſed they are by cleauing to thy ſoueraigne bleſſednesse! how they be made light, ioined to the true light! Finally, alway beholding the vnchangeable Trinity, they be conuerted into an vnchangeable nature! But when ſhall we bee able to comprehend the glorious condition of the Angels, when we are not able to ſearch out the nature of our owne ſoules?

What is this thing which can quicken the fleſh, and yet voluntarily cannot bind it ſelfe to holy cogitations! what kind of thing is this which is ſo ſtrong, and yet ſo weake: ſo ſmall, and yet ſo mighty, that it ſearcheth out the ſecrets of God, and beholdeth celeſtiall things, which for mans behoof is well known to haue through ſharpneſſe of wit, inuented the knowledge of many ſciences? what kinde

of

of thing is this then which knoweth so much of other things, and yet is vtterly ignorant how it selfe was made?

For although much be spoken doubtfully of some, concerning the beginning of the soule: yet we finde how it is a certaine intellectuall spirit, made through the power of the creator; liuing euerlastingly in her kind, quickening the mortall body which it sustaineth; subiect to alteration: prone to forgetfulnesse, which feare many times troubleth, and mirth pusteth vp.

O strange thing, most worthie to be wondred at! of God the Creator of all things *f*, who is incomprehensible *g*, & vnutterable, all doubtfulnesse laid apart, we read great things; and very maruellous we speake, and write also: yet whatsoeuer wee say, either of Angels, or of the soules of men, we cannot so easily

f Gen. 1. 1.
g 1. Kin. 8. 27.

fily approue the ſame.

But omit we theſe things, and mount we; leaue we, and ouer paſſe we whaſoeuer is created, and let vs direct the eies of our faith vpon him who hath made all things.

Wherfore I wil make degrees of aſcenſion in mine heart: and therby mount vp vnto my ſoule, and by my ſoule and vnderſtanding aſcend vnto my Lord, who abideth aboue ouer mine head.

Let whatſoever is either viſibly ſeene, or ſpiritually imagined, with a ſtrong hand be far away remoued from the ſight of mine heart & mind: only let the pure vnderſtanding, going on plainly, attaine ſwiftly vnto him, who is the creator both of Angels *h*, and of ſoules *i*, and of all things beſide *k*.

h Pſa. 143. 1.
i Gen. 1. 26.
k Gen. 1. 1.

Bleſſed is that minde which forſaketh baſe things below; & ſeeketh after high things, which maketh

maketh a neſt in the rocke, and from the high cliffe with Eagles eies beholdeth the ſun of righteouſneſſe.

For nothing is ſo goodly, and ſo cõfortable, as with the ſight of the mind, and deſire of heart to behold the very Lord alone, and after a maruelous manner inuiſible to beholde the inuiſible: and ſo to taſt another, not his ſweetneſs; and to ſee another, not this light. 1. Tim. 1. 17

Becauſe this light, which is incloſed in a place, is ended by time, & changed by the interuption of nights, and is common with vs to wormes and beaſts; and to ſay the truth, in comparison of that ſoueraigne light, cannot bee called light indeed, but night rather.

Chap.

Chap. 27.

What it is to hold, and to behold God in part, and how wee are to conceiue of God.

AND although that Soueraigne and vnchangeable essence; that true light, that lasting light, that light of Angels can be seen of none in this life (for that preheminence is reserued for the Saints in celestiall glory:) yet firmely to beleeue, and to vnderstand, and to marke, & zealously to couet for the same, is after a sort to hold, and to behold the same.

Let thy voice therefore sound aboue the Angels; and let man with an intentiue mind behold God, & praise him with words as well as he can.

For it is meete that the creature do praise his Creator: because he hath made vs to praise him

him *a*, who ſtandeth not in need of our praiſe. a Eſa. 43. 7.

And he is an incõprehenſible vertue wanting nought *b*, great is our Lord God, and all-ſufficient to himſelfe, great alſo in his power, his wiſdome is infinite *c*. Great is our Lord God, and much to be praiſed *d*. b 2. Mac. 14. verſ. 35. c Pſal. 145. 3. d 1. Chro. 16. 25.

Him therefore let the minde loue, the tongue praiſe, the hand write; and in theſe holy cogitations let the faithful ſoule wholly exerciſe her ſelfe. e Deut. 6. 5.

With theſe pleaſant iuncats of celeſtiall contemplation, let the zealous man, & the beholder of heauenly matters refreſh himſelfe day by day, that being fatned with this celeſtiall food, hee may cry with a great voice, he may cry from his heart roote, with gladneſſe hee may cry, and with a moſt earneſt deſire of the mind, ſay on this wiſe.

Chap. 28.

A prayer expressing the manifold properties of God.

O Most high *a*, most holy *b*, most mighty *c*, most mercifull *d*, most righteous *e*, most secret *f*, present *g*, beautifull *h*, and most strong God *i*.

Stable *k*, incomprehensible *l*, inuisible *m*, yet beholding all things *n*, immutable *o*, yet altering all things *p*, immortall *q*, vnplaced *r*, vnmeasured *s*, vncõprehended *t*, without end *u*.

Inestimable *x*, vnutterable *y*, wonderfull *z*, vnmoueable *a*, mouing all things, vnsearchable *b*, vnspeakable, fearefull and terrible *c*, to be honoured *d*, serued *e*, worshipped *f*, and reuerenced.

Neuer yong and neuer old *g*, renuing all things *h*, rooting out the houses of the proud, yet marke

a Tob. 4. 11.
b Esdr. 6. 4.
c Gen. 17. 1.
d Psal. 145. 9
e Psal. 11. 5.
f Mat. 6. 4.
g Eccl. 15. 18
h Sal. song. 5. vers. 10.
i Psal. 24. 8.
k Psal. 90. 1.
l Psal. 139. 7.
m 1. Ti. 1. 17.
n Eccl. 23. 19
o Mal. 3. 6.
p Psa. 102. 25
q 1. Ti. 6. 16.
r Iob 23. 8.
s Bar. 3. 24.
t Psal. 139. 7.
u Lam. 3. 19.
x Exo. 15. 15.
y Iob 11. 7.
z Psal. 1. 6.
a Psa. 102. 24
b Rom. 11. 23
c Deut. 7. 21.
d Mal. 1. 6.
e Psal. 33. 8.
f Deut. 9. 13.
g Psal. 90. 1.
h Wisd. 7. 27

marke they not so much.

Alwayes working *i*, and yet euer at rest; gathering, and yet neuer wanting; bearing vp all things *k*, and yet not burdened; filling all things *l*, & yet not included; the creator *m*, protector, nourisher *n*, and maintainer of all things. i Iohn 5.14. k Heb.1.3. l Eccl.23.28. m Gen.1.1. n Pſ.104.27.

Seeking *o*, when thou lackest nought; louing *p*, yet not enflamed; iealous *q*, and yet vnmooued; thou repentest *r*, & yet art not grieued; thou art angrie *ſ*, and yet not disquieted. o Luke 15.4. p Wiſ.11.23. q Exod.20.5 r Gen.6.6. ſ Pſal.79.5.

Thou changest thy workes *t*, but not thy counsell *u*, thou receiuest what thou findest not, and neuer lostest. t Wiſd.7.27. u Pſal.33.11

Thou art neuer poore, yet art thou glad when thou getteſt; at no time couetous, yet exactest vsury.

Many are bountifull to binde thee vnto them, yet who hath ought which is not thine *x*? x 1.Cor.4.7.

Thou payest debts, owing
y Mat.18.27. nought, thou forgiuest debts *y*,
and thou forgoest nothing.

Thou quickenest all things *z*,
z 1.Tim.6.13 thou hast created all things *a*,
a Iohn 1 1. thou art euery where *b*, and
b Eccl.16.18 euery where whole.

Thou maist bee vnderstood,
c 1.Tim.1.17. but not seene *c*, and art no
d Psal.139.7. where wanting *d*; yet art thou
far from the cogitations of the
e Prou.15.15 wicked *e*.

There art thou, where thou seemest not to bee; for where thou art not to shew fauor, thou art to execute vengeance.

Thou touchest all things, yet not all alike; for some things thou touchest, that they may onely bee, and not liue, perceiue and discerne.

Some things thou touchest that they may liue, and haue sense, but not discerne.

And some things also thou
t touchest, that they may be, and
perceiue

perceiue and discerne too.

And although at no time thou art vnlike to thy selfe; yet toucheſt thou diuers things diuerſlie.

Thou art preſent alwaies euery where, yet art thou hardly to be found out.

We follow thee ſtanding, yet can we not lay hold vpon thee.

Thou poſſeſſeſt all things *f*, filleſt all things *g*, compaſſeſt all things, ouerpaſſeſt all things, and beareſt vp all things *h*.

f Pſal. 50.9.
g Pſal. 139.7.
h Heb. 1.3.

And yet thou beareſt not of one part, and of another art ouerpaſſed, neither of one part filleſt thou, & of another compaſſeſt; but in compaſsing thou filleſt, and filling compaſſeſt, in bearing thou ouerpaſſeſt, and in ouer-paſsing beareſt: Againe, thou teacheſt the hearts of the faithfull *i*, without noyſe of words.

i Eſa. 54. 13.

Thou reacheſt from oneend to

k Wisd. 8. 1. another mightily *k*, and comely doest thou order all things.

Thou art neither inlarged by
l Psa. 102. 24 places, nor changed by times *l*.

Neither is there any receasse, or accesse vnto thee, but thou dwellest in the light that none
m 1. Ti. 6. 16. can attaine vnto *m*, whom neuer man saw, neither can see.

Abiding in thy self quiet, thou goest about the whole world, euery where, being altogether all whole euery where.

For thou canst neither be cut nor diuided, because thou art
n Deut. 6. 4. truly one *n*; nor yet be brought in parts, in as much as all whole thou keepest the whole, fillest the whole, lightenest and possessest the whole.

The bottomlesse depth of this mysterie, neither the minde of man can conceiue, nor the tongue of Orators expresse, nor the most learned bookes in any Librarie make euident. Were the

the whole world repleniſhed with bookes, yet could not thine vnſpeakeable knowledge bee vttered, becauſe thou art indeede vnutterable: thou canſt by no meanes be either written or concluded, beeing the fountaine of Gods heauenly light and the Sun of eternall brightneſſe.

For thou art great without quantity; and therefore vnmeaſurable; good without quality, and therefore in deed and ſoueraignly good: yea, to ſay the truth, there is no good but thou alone *o*, whoſe will is a worke, and whoſe will is ability.

o Mat.19.16

Who haſt of nothing created all things *p* the which thou madeſt, euen onely becauſe thou wouldeſt.

p Gen.1.1. Heb.1.1.

Who poſſeſſeſt all thy creatures without any lack; gouerneſt them without labour, and ruleſt them without paine; for

there is nothing eyther of things on high, or of things belowe, that can disturbe the order of thy gouernment.

Who art in all places without any place: and containeſt all things without encloſure, and
q Eccl.23.18 remaineſt euery where q, without ſeate or motion.

Who neither art the author
r Eccl 15.20 of ſin r, (which thing only thou
ſ Pſal.11.5. canſt not do ſ, who canſt do all
t Exod. 6. 3. things t) neither haſt thou been ſorry for ought which thou haſt done, neither art thou diſturbed with any commotion of the mind, nor haſt any loſſe by the deſtruction of the whole world.

u Pſal.5.4. Who neither commendeſt u,
x Eccl.15.20 nor commandeſt wickedneſs x,
y Rom.3.4. who at no time lyeſt y, becauſe
z Pſal.117.2. thou art the euerlaſting truth z.

By whoſe goodneſs we were
a Gen.1.26. created a, by whoſe iuſtice we
b Dan.9.4. are puniſhed b; by whoſe mercy

We

wee are saued *c*.

For wee are to worship in stead of God, nothing *d*; be it celestiall, or of the substance of the fire, or earthly, or else howsoeuer sensible.

For thou art what thou art *e*, and changest not *f*. To whom chiefly belongs that which the Greeks call *On*, the Latins *Ens*, because thou art alway the same *g*, and thy yeares shall not faile. These, & many mo things haue I learned of the holy Mother the Church *h*; whereof through thy grace I am made a member. Of her haue I learned how that thou alone *i*, and true God *k*, both hast no body *l*, and also art not subiect to passions: and how nothing of thy substance or nature is any way violable, or changeable, or cõpounded or created; and therefore certain it is, that thou canst neither bee perceiued by any bo-

c Psal. 103.3
d Exod. 20.3.
e Exod. 3.14.
f Mal. 3.6.
g Ps. 102.27.
h Iohn 4.26.
i Psal 89.10.
k Iohn. 17.10
l Iohn 4.24.

m 1.Ti.1.17. dily eyes *m*, nor couldest euer be seene in thy proper nature,
n Iohn 1.11. of any mortall man *n*.

For hence it may euidently be gathered, that where Angels do now behold thee, there we also
o Rev. 21.4. after this life shall see thee *o*.

Nay, the very Angels neither are able to see thee as thou art in thy selfe.

Nay, to conclude, the almighty Trinity is knowne to none, but to thy selfe onely.

Chap. 29.
Of the pluralitie of persons, and vnitie in God.

AND thou, an vnity of the God-head, thorough the pluralitie of persons manifold, art in number infinite, & therefore measurably vnmeasurable, and waightily vnweighable.

For wee acknowledge no beginning of the soueraign good-
nesse,

neſſe, the which thou art, of whom, through whom, in whom all things: but through participation thereof, wee ſay all good things are *a*.

a 1. Cor. 4. 7. Iames 1. 17.

For thy diuine eſſence hath alwaies been, and yet is without matter, although it lacke no forme, to wit, informed, the forme of formes, the moſt enformed forme, the which while thou imprinteſt as a ſeale to euery particular thing, thou makeſt them doubtleſſe to differ from thy ſelfe without any, eyther of thy augmenting, or diminiſhing, but whatſoeuer is in the world, it is thy creature *b*.

b Iohn 1. 3.

O ſimple Trinity, and triple Vnity, God whoſe almightineſs both poſſeſſeth, and ruleth, and repleniſheth all things which thou haſt created.

Neither in ſaying how thou filleſt all things, meane we that they containe thee, but rather that

that thou containeſt thē, neither by parts filleſt thou all things, nor yet may it be thought, that euery thing according to the greatneſſe of the portion it hath, receiueth thee, that is, the greateſt thing more, and the ſmalleſt thing leſſe: thou rather being in all things, or more truly
c Act.17.28. all things in thee *c*, whoſe omnipotency includeth all things, neither can anie man finde a
d Pſal.139.7. way to eſcape thy power *d*.

For whoſoeuer hath not thy fauour, can by no meanes auoid
e Pſal.75.6. thy diſpleaſure, as it is written *e*; Neither from the East, nor from the West, nor from the South,
f Pſal.139.7. but God is the iudge: & again *f*; Whither ſhall I goe from thy ſpirit, or whither ſhall I go from thy preſence?

The immenſitie of thy diuine greatneſſe is this, that we know thee to be within all things, not as included, and without all things,

things, yet not excluded. And therefore thou art within, that thou maist contayne all: and therfore without, that all things may be comprehended within the immensitie of thy circumscribed greatnesse.

So then by that thou art within, thou art known to be a Creator; by that thou art without, wee perceiue how thou art the gouernour of all things.

And left all things which are created, might bee without thee, thou art within, and without, that all things may bee included of thee, not by locall greatnesse, but by thy mightie presence, who art euery where present, and all things present before thee g: although some vnderstand these things, yet some doe not. g Eccl.15.18.

The vnity then of thine inseparable nature, cannot haue separable persons: because as thou art

art a Trinitie in Vnitie, and an Vnitie in Trinitie, so can you not haue a separation of persons.

h Mat. 3. 16. 17

Sometime indeed those persons are particularly named *h*: but so thou wouldest, O God the Trinity, declare thy selfe inseparable in persons, that there is no name in any one person, but may be referred vnto another, according to the rule of relation.

As the Father vnto the Son, and the Sonne vnto the Father: so hath the Sonne true relation both vnto the Father, and the holy Ghost.

Also those names which signifie eyther thy substance, O God, or person, or power, or essence, or else what, which properly is called God, do equally agree to all the persons: as great God, almighty, eternall, and generally all things, which naturally

naturally are spoken of God.

So that there is no name of nature, which may so agree vnto thee God the Father, but the same also may fitly bee referred vnto the Son & the holy Ghost.

Wee say that thou the Father art naturally GOD, so is the Sonne naturally GOD, and the holy Ghost naturally God, and yet not three Gods, but one God naturally, the Father, the Son, and the holy Ghost.

And therefore, O God holy Trinitie, in persons thou art inseparable, in sense are they to be vnderstood, though in sound you haue separable names; for you receiue no plurall number in the names of nature.

For hereby it is declared, how the persons in the holy Trinity which is one very God *k*, cannot bee diuided, for that the name of euery person, respecteth alway another person.

i Psal. 86. 10.
k Iohn 17. 3. 1. Thes. 1. 9.

If

If I say the Father, I point vn to the Sonne: and if I name the Sonne, I presuppose a Father: if I mention the holy Spirit, I must necessarily vnderstand of whom hee is the Spirit, namely, of the Father and the Son.

For this is the true faith, proceeding from sound doctrine: this vndoubtedly is the Catholike and right faith, which God of his goodnes hath taught me in the bosom of the mother Church *l*.

l Gal.4.26.

(***)

Chap. 30.

A zealous prayer to the blessed Trinitie.

WHerefore, O Lord, my faith, which thou hast giuen me to my saluation, calleth vnto thee.

For the faithfull soule liueth by faith *a*; he enioyeth in hope *b*, what one day hee shall behold in thee.

a Rom. 1. 17.
b 1. Cor. 13. 12.

O my God, vnto thee crieth my pure conscience, and the sweet loue of my faith, which the darknes of ignorance being driuen away, thou hast brought vnto the knowledge of the truth; which also thou hast plucked from the foolish bitternes of this world, and made comfortable & pleasant to mee through thy sweet loue.

Vnto thee, O blessed Trinity, doth the cleere voice, and sincere loue of my faith call, which

which nourished st the same fr
the cradle, thou hast inlighte-
ned alway by the light of th
grace, and confirmed mightily
in me through the instructio
of our mother the Church.

Vnto thee, do I call, O happy,
and blessed, and glorious, and
single Trinitie, Father *c*, and
Sonne *d*, and holy Ghost *e*.

God *f*, Lord *g*, and Comfor-
ter *h*, loue, grace, & commun-
on *i*, the begetter *k*, the begot-
ten *l*, the renewer *m*:

The very light of the ver
light *n*, the very illumination:

The spring, the flood, and the
watering:

Of one, all: through one, all
in one, all things:

Of whom *o*, through whom,
in whom are all things.

The liuing life, the life fro
the liuing, the quickner of suc
as liue *p*.

One of himselfe; one of one

c Mat.11.25.
d Iohn 3.16.
e 2.Cor.13.
13.
f Deut.6.4.
g Deut.6.13.
h Ioan 10.16
i 2.Cor.13.
13.
k Heb.1.4.
l Acts 13.53
m Titus 2.5
n Ioh.1.4.
o Act.17.28.
p Iohn 5.21.

one

one of two.

A being of himselfe, a being of another; a being from both. The Father is truth *q*, the Sonne truth *r*, & the holy Ghost truth *s*: So that the Father, the Word, and the Comforter are one essence *t*, one power, one goodnesse, and one blessednesse; of whom, through whom, and in whom, are all things blessed, whatsoeuer things are blessed.

q 1.Ioh.5.9.
r Iohn 14.9.
s 1.Iohn 5.6.
t 1.Iohn 5.7.

Chap. 31.

How that God is the true and the soueraigne life.

O GOD, the true and the soueraigne life, of whom, through whom, & in whom all things doe liue *a*, whatsoeuer things doe liue truely, and in happy state.

a Act 17.28.

O God, euen goodnesse and godlinesse: from whō *b*, through whom, & in whom are all good and

b Iam.1.18.

and godly things, which are good and godly.

God, whose faith quickneth, hope erecteth, and loue linketh vs; God, who hast commanded vs to pray vnto thee *c*, and makest thy selfe to be found, & openest to him which knocketh.

c Mat. 7. 7.

God, whom none forgoeth but the deceiued; none seeketh but the admonished *d*, and no man findeth, but the purged *e*.

d Ioh. 6. 44.
e Mat. 5. 8.

God, whom to know, is life *f*: whom to serue, is to reigne, and whom to loue, is the saluation and ioy of the soule.

f Iohn 17. 3.

Thee, both with my lips, and with mine heart, & with all my strength, I do praise, blesse, and worship; to thy clemencie and goodnesse I doe yeeld humble thanks for all thy benefits, and to thy Maiesty do I sing, Holy, Holy, Holy *g*.

g Esa. 6. 3.

O blessed Trinitie, I beseech thee vouchsafe to come into me

nee and to make mee a meete temple for thine holineſſe.

I do pray the Father through the Sonne, I pray the Sonne through the Father; I pray the holy Spirit by the Father and the Sonne, that all wickedneſſe may bee ſet far away from me: and that all the holy vertues may be implanted within me.

O infinite God, of whom, through whom, and in whom are all things made, both viſible and inuiſible *h*, which incloſeſt thine outward workes, & filleſt thine inward: gouerneſt them aboue, & beareſt them below *i*, keepe mee the worke of thine hands *k*, which truſt in thee, and hope onely in thy mercy. Keepe mee I beſeech thee, both here and euery where: now and alway, within and without, before and behind, aboue and beneath, round about, ſo that there be no place for the ſnares

h Col. 1. 16.

i Heb. 1. 3.

k Pſal. 100. 3.

of

of the enemy against mee.

l Gen.35.12. Thou art God almighty *l*, the keeper and protector of all that

m Psal.18.30. truſt in thee *m*, without whom none is in ſafety, no man is free from danger.

Thou art God, & beſide thee

n Deut.4.39. there is none other *n*, eyther in heauen aboue, or in earth below; which doeſt great things

o Iob 5.2. and vnſearchable *o*, and marueilous things without number.

Meete it is that thou be praiſed, that thou be honoured, that thou be magnified with commendations.

To thee the whole troupe of Angels, to thee the heauens & all the powers doe ſing, & continually yeeld praiſes, as creatures to the Creator, ſeruants to the Lord, ſouldiers to their King.

Euery creature doth extoll, & euery ſoule doth glorifie thee the holy, & vndefiled Trinitie.

Chap.

Chap. 32.
A forme of thankesgiuing vnto God.

TO thee the holy & humble men of heart *a*, to thee the spirits and soules of the righteous; to thee do all the supernall citizens, together with all the orders of blessed spirits, yeeld humble praise and glorie, and exalt thee aboue all things for euer.

a Song of the three children, ver. 87.

O Lord, gloriously and honourably doe those heauenly citizens adorne thee with praises. Man also, the most excellent among thy creatures, doth magnifie thee.

Yea, & I too a miserable sinner doe exceedingly desire to praise thee, & greatly doe I loue to loue thee aboue all things.

O my God *b*, my life *c*, my strength *d*, and my praise *e*, giue me

b Psal. 7. 1.
c Psal. 42. 8.
d Psal. 18.
e Psal. 118.

mee grace to praise thee.

Put thy light in my heart, and thy word into my mouth; that both mine heart may think vpon thy glorie, and my tongue sing out thy praises euery day f. But for so much as praise is not seemely in the mouth of a sinner g, and I am a man of polluted lips h: purge mine heart I beseech thee, from all iniquity i, sanctifie mee both within and without, O almighty sanctifier, and make me worthy to sound forth thy praise.

f Psal. 71. 8.

g Eccle. 15. 9
h. Esa. 6. 5.
i Psal. 51. 7.

Receiue in good part from the hand of the heart, and from the loue of the mind, receiue, I pray thee, the sacrifice of my lips, and let it be acceptable in thy sight, and ascend vp vnto thee like a sweete smelling sauour.

Let thine holy memorie, and thy blessed sweetnesse possesse my whole soule, and rauish me with desire of inuisible things.

Let

Let my ſoule I beſeech thee, paſs from viſible vnto inuiſible: from terreſtriall vnto heauenly, vnto eternall from tranſitory things: let it paſſe, I ſay, and ſee thy wonderfull viſion.

O eternall verity *k*, & true charity *l*, and deere eternity *m*, thou art my God *n*, vnto thee doe I ſigh, after thee doe I couet, on thee do I thinke, vnto thee do I deſire to come night and day: whoſo knoweth thee, knowes the truth *o*, knoweth eternity.

k Pſa. 117. 2.
l 1. Iohn. 4. 8.
m 1. Tim. 1. 17
n Pſa. 31. 14.
o Iohn 14. 6.

Thou, ô truth, beareſt the preheminence aboue all things, whom we ſhall behold euen as thou art *p*, that when this blind and mortall life is paſſed away, wherein it is ſaide vnto vs, Where is thy God *q*? And I ſay Thou art my God *r*.

p 1. Iohn 3. 2.
q Pſa. 42. 3.
r Pſa. 31. 14.

Somewhat I breath after thee, when I poure out my ſoule vnto thee in the voice of ioy and confeſsion, as one that maketh

good cheare, & keepeth a feast, and as yet is pensiue, because it slideth backe, and becommeth a deepe, or more truely perceiueth it selfe as yet to bee a verie deepe indeed.

My faith which thou hast inflamed in the night before my feete, saith to it, Why art thou
f Psal. 43. 5. cast downe my soule f; and why art thou disquieted within me? wait on God; his word is a lamp-
g Psal. 119. 105. horne vnto my feet g. Wait and perseuere vntill the night, euen the mother of the wicked, bee gone away, vntill the wrath of God (whose children we some-
h Ephes. 2. 3. time were h) bee passed away. For wee haue bin ere this dark-
i Ephes. 5. 8. nes i, vntill this streame of waters flowe away, wee carry yet the remnants in the body dead in respect of sinne, vntil the day doe rise, and shadowes depart; wait on God, in the morning I shall stand before him, and be-

hold

hold, and alwaies praise him.

In the morning I will direct me vnto thee *y*, and behold the health of my countenance, euen my God, who shall quicken our mortall bodies *z*, because of the Spirit dwelling in vs, that now wee may be light *a*, while yet we are saued by hope *b*, and are the children of light, and the children of the day *c*, not of the night, neither of darknesse.

For we were once darkness *d*, but are now light in the Lord, and yet through faith *e*, not as we shall be. Hope that is seene is no hope *f*.

O Lord, that immortall people of thine Angels doe praise thee: and the celestiall powers doe magnifie thy Name *g*, who haue no neede either to reade this our Scripture, or to know thee the holy & single Trinitie.

For they alwaies behold thy face *h*, where they read without

y Psal. 5. 3.
z Rom. 8 11.
a Ephes. 5. 8.
b Rom. 8. 24.
c 1. Thes. 5. 5.
d Ephes. 5. 8.
e 1. Cor. 13. 12.
f Rom. 8. 24.
g Esay 6. 2.
h Mat. 18. 10.

ſyllables of time, what thine eternall pleaſure is: they read, they chooſe, and they loue: yea, alwaies they read, and what they read, they forget not.

By chooſing and louing, they read this conſtancy of thy conſell, and their booke ſhall at no time be ſhut & folded, becauſe thy ſelfe art and wilt euerlaſtingly be this to them.

O much bleſſed are thoſe heauenly powers, that can religiouſly and purely with an exceeding delight and vnſpeakable ioy magnifie thee with praiſes!

Thence they praiſe, whence they reioyce, for ſo much as alwaies they behold that which offereth them continuall occaſion both to praiſe and reioyce.

But we, preſſed downe with the waight of fleſh *i*, and placed farre away from thy countenance *k* in this exile *l*, and diſtra-

i Wiſ.9.15.
k 1.Cor.13.
l Heb.11.

cted

ſted through varieties of the world, wee alas are not able worthily to praiſe thee, throgh faith we praiſe thee, not of perfect knowledge *m*,

m 1.Cor.13.12.

But thoſe angelicall ſpirits praiſe thee of knowledge *n*, not through faith: for our fleſh is the cauſe, why we praiſe theo otherwiſe then they doe.

n Mat.18.10

Notwithſtanding, albeit we ſing praiſes to thee after diuers ſorts, yet thou art but one God *o*, Creator of all things *p*, to whō is offered the ſacrifice of praiſe both in heauen and in earth: but one day we ſhall come vnto their companie, with whom alwaies we ſhall ſee thee *q*, and praiſe thee without ceaſing.

o Deut.6.4.
p Gen.1.1
q 1.Cor.13.12

Now then, ô Lord, grant that while I doe liue in this fraile body, both mine heart, and my tongue, and all my bones may glorifie thee, and ſay *r*, Lord, who is like vnto thee!

r Pſa.33.10

t Exod. 6. 3. u Mat. 3. 16. Thou art God almightie t, whom three in persons u, yet but one in the substance of the God-head, wee serue and worship, namely, the Father vnbegotten, the Sonne onely begotten x Iohn 3. 16. of the Father x, the holy Spirit both proceeding from, and remaining in them both, an holy & a single Trinitie, one God almighty.

Which when wee were not, y Gen. 1. 26. diddest mightily make vs y, & when through our owne default vvee were lost, mercifully and marueilously hast deliuered z Psal. 103. 4. vs z.

Oh suffer vs not to proue either vngratefull for so great benefits, or vnworthy so manifold mercies.

Vnto thee do I pray, sue, and beseech: increase my faith, increase my hope, yea, and increase my loue also.

Through that same thy good-

nesse,

neſſe, make vs to bee euermore ſtable in faith *z*, and fruitfull in all good works *a*, that by a right faith, and works agreeable vnto faith, wee may come through thy mercy vnto euerlaſting life, where, ſeeing thy perfect and full glory euen as it is *b*, we may worſhip thy maieſty, and being made vvorthy to behold thy glory, ſing:

z Col.1.23.
a Col.1.10.
b 1.Cor.13.12.

Glorie to the Father which hath made vs *c*, glorie to the Son who hath redeemed vs *d*, glorie to the holy Ghoſt that hath ſanctified vs *e*, glorie to the ſoueraigne and ſingle Trinity, whoſe workes are vnſeparable, and whoſe kingdom hath none end *f*.

c Pſal.136.1
d Gal.3.3.
e Rom.15.16
f Reu.11.15

Vnto thee belongeth all praiſe, all commendation, all honour: bleſſing, and loue, honour, and power, and might be vnto thee our God for euermore *g*, Amen.

g Reu.7.12

Chap. 33.

A complaint, that man is not moued in heart through contemplation, when as the Angels, who see God, tremble thereat.

PArdon, ô Lord, ô mercifull God pardon, pardon and shew mercy, forgiue mine ignorance, and my great imperfection.

O reiect mee not, for that I dare be so bold with thee, who am thy seruant, not thy good seruant, whom would I were, but thine vnprofitable & euill, and therfore very euill, because I presume without any contrition of the heart, and flouds of teares, and without due reuerence and feare, to praise, blesse and worship thee our almightie *a* God, terrible, and much to be feared *b*.

Gen. 17. 1
Reue. 15. 1.

For if the angels in honouring and

and praising thee doe tremble, filled with a marueilous reioycing: why do not I when I come into thy presence to praise thee and to offer sacrifice, why doe not I euen quake at the verie heart, why blush I not in countenance, why do I not stammer in my speech, and why shedde I not plentifull tears from mine eyes?

Alack, I would, but I am vnable, because I cannot doe as I would. Hence it is that I maruell much with my selfe, while with the eyes of my faith I beholde thee, who art very terrible.

But who can do this, without the helpe of thy grace? for it is thy mercy which doth saue vs all c. c Rom. 9. 11.

O wretch that I am, how senseless is my soule become, that it is not much dismaied, while it standeth before God, and soun-

deth out his prayses!

O wretch that I am, how is mine heart hardened, that mine eyes doe not poure out euen flouds of teares, while I, fellow seruant, reason before my Lord *d*, and a man with God *e*: a creature with the Creator? I, who am made of the slime of the earth *g*, with him who hath created all things of nothing *h*.

d Mal.1.6.
e Exod.20.1.
f Psal.100.3.
g Gen.2.26.
h Heb.1.1.

Behold, O my Lord, I place my selfe before thine eyes, and what I thinke secretly of my self in mine heart, I make others to know.

But O God, who art rich in mercie *i*, and liberall in thy rewards, giue mee of thy riches, that through them I may serue thee. For none otherwise can wee either serue or please thee, but of thy gift *k*: pierce, I beseech thee, my flesh with thy feare: let mine heart reioyce, that I may feare thy Name.

i Ephes.2.4.
k Num.4.27.

Oh

Oh that my ſinfull ſoule did ſo feare thee, as did that holy man, who ſaid, Gods puniſhment was fearfull vnto me *l*. l Iob.31.23.

Wherefore, O God, who art the giuer of all good things *m*, giue mee among thy prayſes a well of teares, together with a pure heart & ioyfull mind; that louing thee perfectly, and lauding thee worthily, in the verie palate of mine heart, I may perceiue, taſte, & ſauor, how ſweet thou art and pleaſant, O Lord: as it is written, Taſte yee and ſee how gracious the Lord is *n*, bleſſed is the man that truſteth in him. m Iam. 1.17. n Pſal. 34.8.

Bleſſed is the people that can reioyce in thee *o*: bleſſed is the man whoſe ſtrength is in thee *p*, & in whoſe heart are thy waies in the vale of teares, in the place which he hath appointed. o Pſal.89.15. p Pſal. 84.5.

Bleſſed are the pure in heart *q*; for they ſhall ſee God. q Mat.5.8.

Bleſſed

Blessed are they which dwell in thine house O Lord for euer and euer, they will praise thee r.

r Psa.84.4.

Chap.34.

A prayer verie forceable to moue the mind vnto Religion, and the loue of God.

O Iesus, who art our redemption a, our loue and desire, God of Gods b, helpe me thy seruant. Vpon thee doe I call, vnto thee doe I cry from the very bottome of mine heart.

a Gal.4.1.
b Iohn.8.41.

For thee doe I call into my soule: O enter thereinto, and ioyne it to thee, that thou maist possesse the same without spot or wrinkle c.

c Ephe.5.27.

For a most cleane Lord, must haue a cleane habitation.

O then sanctifie me thy vessel which thou hast made d, purge me from all wickednesse, fill me with thy grace, and being replenished,

d Iob.10.8.

nished, keepe me so, that I may be a meete temple for thy dwelling both here and for euer.

O most good, most gratious, louing, deere, mightie, desired, pretious, amiable, and glorious God, thou art to me than honie sweeter, than milke or snow fairer, than nectar more pleasant, than gold and iewels more pretious, and dearer than all the wealth and promotions of the world. 1. Cor. 3. 16.

What doe I say, O my God, mine onely hope and so infinite mercy? What do I say, O happy and quiet sweetnes? what do I say, when I say these things? I say what I am able, but I say not all that I should: would to God I could say, as the melodious quiers of Angels do say!

Oh how willingly would I poure out my selfe wholly in thy praises! how deuoutly without ceasing, would I sing forth those

those Psalmes of heauenly mu-
sicke, vnto the laud and praise
of thy name, in the midst of thy
congregation!

Notwithstanding, because I
cannot do so, shall I be still? woe
to them which talk not of thee,
who openest the mouth of the
f Wisd. 10. 21. dumbe *f*, & makest the tongues
of babes eloquent. Wo to them
which talke not of thee, for they
which babble much are dumbe
when they sing not thy praises.

Who can praise thee worthily
enough, O vnutterable power
and wisedome of the Father!

And albeit I cannot finde
words, wherewithall I may suf-
ficiently expresse the almighty,
and all skilfull words: yet vntil
thou call me vnto thee, where I
may praise thee as I should, and
ought, I will say that I am able.
Wherefore, mine humble re-
quest is, that thou wouldest re-
spect, not that which I now doe

say,

ſay, but that which I deſire to ſay.

For indeed, I do mightily deſire to ſpeake of thee as I ought, and as becommeth me, becauſe to thee praiſe, to thee Pſalmes, to thee all honour and glorie is due *g*.

g 1.Tim.1.17

Then knoweſt thou, O God, who knoweſt the ſecret cogitations of the heart *h*, thou knoweſt how to mee thou art more acceptable & deare, than either heauen, or earth, or any thing contained in heauen or earth. For I doe loue thee aboue heauen, and aboue earth, and more than any thing which is in heauen or earth: yea for the loue of thy name, no tranſitorie thing doubtleſſe is to be loued *i*.

h Pſal.7.9. Acts 14.8.

i 2.Cor.7.30

O my God exceedingly do I loue thee; and more and more I deſire to loue thee.

Grant I beſeech thee, that I may loue thee euermore, not

onely

onely as I would, but also as I ſhould, that thou onely maiſt be in my thought and meditation. Of thee let me meditate in the day time and ceaſe not, of thee let me thinke in the night when I am aſleepe: with thee let my ſpirit reaſon, and my ſoule let it talke with thee.

With the light of thy holy contemplation ſet mine heart be inlightened, that through thy direction I may go from ſtrength vnto ſtrength *k*, and ſo at length behold thee the God of Gods in Sion, whom now I ſee indeed through a glaſſe darkely *l*; but then face to face, where I ſhall know thee euen as I am known.

k Pſal. 84. 7.

l 1. Cor. 13. 12

Bleſſed are the pure in heart *m*, for they ſhall ſee God. Bleſſed are they which dwell in thine houſe *n*, O Lord, for euer and euer they will praiſe thee.

m Mat. 5. 8.

n Pſal. 84. 4.

Wherfore by all thy mercies wherewithall we be deliuered from

rom euerlasting damnation *o*, I beseech thee, O Lord, mollifie me hard and stonie, and flintie and iron heart, with thine holy and mighty oyntment: and throughthe fire of compunction make me at all houres to seeme a liuing sacrifice in thy sight *p*. Cause me to haue alwaies a contrite, and an humble heart, with a floud of teares in mine eyes.

o Rom. 9. 23.

p Rom. 12. 8.

Cause me from the bottome of mine heart vtterly to die to this world, and through the greatnes of thy feare & loue, so to forget transitory things, that I may neither weepe nor reioice at, neither feare nor loue any worldly thing: neither bee corrupted with prosperitie, nor be ouerthrowne by aduersity.

And forsomuch as thy loue is strong as death, let the fierie & pleasant force of thy loue swallow vp mine heart *q*, I beseech thee,

q Sal. song 8. ver. 6.

thee, from all things that
vnder heauen, that I may cle
vnto thee alone, and be fed w
the onely remembrance of
ſweetneſſe.

Let thy ſweet ſauour, O Lo
let the ſweete ſauour of thee
pray thee deſcend, yet le
deſcend into mine heart; &
the comfortable loue of th
holy name enter euen into
ſoule. O let the maruellous
vnſpeakeable ſweetneſſe of t
ſauour come vnto mee, whi
may both raiſe vp in my bre
a continuall deſire after thee,
from mine heart bring the ve
of water ſpringing vp into e
laſting life r.

r Iohn 4.14. Thou art vnmeaſurable,
Lord, and therefore vvith
meaſure thou ſhouldeſt bee
ued, and praiſed of them wh
thou haſt redeemed with t
precious bloud ſ.

ſ 1. Pet. 1. 18. O moſt gracious louer of ma
kinde

inde t, most mercifull Lord, & ghteous Iudge, to whom all dgement is committed by the ther u, by the most wise iudge- ment of thine equity thou hast giuen out, how the children of this world x, of night and of darknes, with a more earnest de- sire, endeauour, and studie doe loue and seeke after transitory ches and fleeting promotion; han wee thy seruants can loue our God, by whom wee are both made y and redeemed z.

For if one man do so entirely loue another, that he can hardly beare the absence of his friend: if the wife with so great a fire of good will be ioyned to her hus- band, that in respect thereof, she can at no time be at rest till shee haue his company: with what a good wil, with what a care, with what a zeale ought the soule, which through faith of her part, and through mercy on thy part betrothed

t 1. Ioh. 3. 16.

u Iohn 5. 22.

x Luke 16. 8.

y Gen. 1. 26.

z Gal. 3. 13.

a Mat. 1. 23.
b 2. Cor. 11. 2

betrothed to thee, to loue the
the true *a* GOD, the fayre
spouse *b*, who hast so loued, a
saued vs; who hast done so m
nie, sueh and so great things fo
our sakes.

And although these wea
things haue their comforts, an
their loues: yet doe they not
delight, as thou our God doest
For in thee do the righteous re
ioice, because thy loue is swe
and quiet. For thou doest repl
nish the hearts which thou po
sessest, both with sweetnesse
with ioy, and with tranquillity

Contrariwise, the loue of th
world and of the flesh is trou
blesome and vnquiet, neithe
suffereth it the minds whom
entereth into at any time to b
at rest. For continually it mo
ueth them with suspicions, an
with perturbations, and wit
manifold feares.

So that thou art the ioy of the
righteous

ighteous: and good cause why, for with thee is an assured quietnesse, with thee is the life void of all troubles.

O gratious God, who so entereth into thee, entereth into his masters ioy *c*, and shall feare no more: but shall fare well in the place of happinesse, saying, This is my rest for euer *d*; heere will I dwell, for I haue a delight therein; and againe, The Lord is my shepheard *e*, I shall not want: he maketh me to rest in greene pastures. c Mat. 25. 21. d Psa. 132. 14. e Psa. 23. 1

O deere Christ, O sweet Iesu, repleniſh mine heart, I beseech thee, with the vnquenchable fire of thy loue, with a continuall remembrance of thee, so that as a burning flame I may so burne with the loue of thee, that no water, be it neuer so much, may quench the same.

O most gratious Lord, make thou me vnfainedly to loue thee,

thee and through desire of thee to lay downe the burden of the fleshly desires, and the impor-table weight of earthly affecti-ons, which beareth and presseth downe my soule; that by the sa-uor of thine ointments running amaine after thee, I may the more speedily discerne, by the conduction of thee my captain, to come vnto the contempla-tion of thy fairenesse, there to be throughly satisfied.

For two sorts of loue, whereof the one is good, and the other naught; the one sweete, and the other vncomfortable; cannot a-bide at one time together in one body.

And therefore, whoso besides thee loueth any thing *f*, thy loue O God is not in him *g*, thy loue I say, euen the loue of sweete-ness, and the sweetness of loue; the loue which troubleth not but delighteth, the sincere and chaste

f Mat. 10. 27
g 1. Ioh. 2. 15.

chaste loue abiding euerlasting-
ly; the loue which alwaies bur-
neth and neuer goeth out.

O deare Christ, O sweet Iesu,
who art the very loue *h*, and my
God *i*, inflame me wholly with
thy fire, with thy loue, with thy
sweetness and delectation, with
thy ioy and mirth, with the de-
light & desire of thee, the which
is both holy and good, chaste &
pure, quiet & secure, that filled
euen topfull with the sweetness
of thy loue, and wholly set on
fire by the flames of thy friend-
ship, I may loue thee, my God,
with all mine heart *k*, and with
all my strength, hauing thee al-
waies and in all places both in
mine heart, and in my mouth,
and before mine eyes, so that
strange loues may find no place
at all in me.

h 1.Ioh.4.8.
i Mat.4.10.
k Deut.6.5.

Heare me O my God: heare
me, O light of mine eyes: heare
my petition, and grant my peti-
tion,

tion, that thou maiest heare
Gratious, and most merc
GOD, stop not thine eare
gainst me, because of my
but of thy wonted goodn
receiue the praiers of thy
uant, and grant me the e
of my petition and request,
men.

Chap. 35.

A deuout prayer for grace, praise and to thanke the Lord dayly for his benefits.

a Iohn 1. i. b 1. Tim. 1. 13

O Lord, Christ, word of
Father *a*, who camest
this world to saue sinners
through the tender bowels
thy mercy I beseech thee,
mend my life, change my de
lings, and reforme my manner
take away from me such thi
as hurt my soule, and displea
thee: and giue me that wh
thou knowest is pleasing
thee

dee, and profitable for my soules health.

Who can bring a clean thing out of filthinesse *c* but thou alone? Thou art God almightie *d*, of infinite mercy *e*, which iustifiest the vngodly *f*, & quickenest the dead in respect of sinne, who changest sinners, and they are not.

c Iob.14.14.
d Gen.35.11
e Psal.45.9
f Rom.4.5.

Remoue therefore from mee, whatsoeuer in mee displeaseth thee. For thine eyes doe behold my manifold imperfections.

Send thine hand of mercie, I pray thee vpon mee: and take away from me whatsoeuer within mee doth offend the eyes of thy goodnesse.

O Lord, thou knowest both how sound, and how sick I am. Heale my sicknes, and maintaine my health, I beseech thee.

O Lord, thou which helpest the weake, and preseruest the healthfull, thou at a beck amen-

deſt the things which are bro-
ken and decayed, heale thou
g Ier.17.14. me, and I ſhall be whole g: ſaue
me, and I ſhall be ſaued.

For do thou vouchſafe in mine heart, thy field, to ſowe the good ſeede, it muſt needes bee, that firſt thou wilt plucke out the thornes of my wickedneſſe by the hand of thy mercy.

O moſt gratious, moſt gentle, moſt louing, deſired, amiable and louely of all others, poure I pray thee, vpon mine heart the ſtreames of thy ſweetneſſe, and good will, that I may neither deſire, nor thinke vpon any earthly, or fleſhly things h, but loue
h Mat.10.37 thee alone, and haue thee onely both in mine heart and mouth.

By thine owne finger write thou within my breaſt a ſweete remembrance of thy comfortable Name, neuer to bee blotted out by forgetfulneſſe.

Write thy will, and thy iuſtificati-

fications also vpon the tables of mine heart, that alway and euerie where, I may set both thee the Lord of infinite sweetnesse, and thy lawes before my face.

Inflame my minde with that thy fire, which thou sendest vpon the earth *i*, and wouldest haue increased verie much, that day by day, with abundance of teares, I may offer vnto thee the sacrifice of a contrite spirit *k*, & of a broken heart.

i Luc.12.49

k Psal.51.19

According as I desire, and as from mine heart I craue, O sweete Christ, ô good Iesu, giue me thine holy and chast loue, that it may repleniſh, and hold, and possesse me altogether.

And giue mee too a continuall watering streame of teares, which is an euident signe of thy loue, that they also may testifie to the world thy loue within mee, that they may declare and tell, how greatly my soule doth

loue thee, seeing for the exceeding pleasure it receiueth from thy loue, it cannot refrain from shedding teares.

O good Lord, sometime I remember that good woman Anna 1. Sam. 1. 28 1, which came vnto the tabernacle to begge a sonne of God, of whom the Scripture testifieth, how after her teares & prayers shee looked no more sad: but when I remember so great vertue, & such constancie of that woman, I am troubled in mind, and doe blush againe, because I behold how I wretch do grouel to much downward.

For, if a woman did so weep, and continue in weeping, and that for a son: how should my soule weepe, yea and persist in weeping, which seeketh, and loueth God, yea and longeth to for to come vnto him! How should the soule both groane, and bee grieued, that seeketh after

after God night and day! which esteemeth all things as nought beside Christ! for it is much maruell, if teares bee not the meat of such a soule, day and night.

Regard therefore, and shew mercie vpon me, for the dolors of mine heart be increased.

Giue me thine heauenly comfort, and despise not the sinfull soule for which thou diedst *m*. m 1. Tim. 1. 15.

O giue, I beseech thee, the inward teares of hearty affection, which may both loose the fetters of my sinnes, and also repleniſh my soule euermore with thy celestiall comfort.

Gladly would I attaine some portion in thy kingdome, if not among men afore time, whose steppes I am vnable to imitate, yet at the least among religious women.

And heer commeth into my remembrance the wonderfull

deuotion of other women, that with a godly affection sought thee in the graue a, that albeit thy disciples departed, yet went they not from the sepulcher, but sate there heauily lamenting, and weeping much & a long while, and rising againe, with many teares often times went and peeped into the holes of the sepulcher, and very diligently sought, if any where they could see thee, whom earnestly they sought for.

a Mat. 28. 1. Mark. 16. 1.

Many times went they vnto the graue; but to the louers too much was not often enough, for the vertue of a good worke is perseuerance: and because aboue the rest they loued, both in louing they wept, and in weeping they sought, & in seeking they perseuered, and therefore they before al did find thee, saw thee, and talked with thee.

And not only so, but also they carried

carried the tidings of thy glorious resurrection to the disciples themselues, according as you bad and warned them, saying, Goe and tell my brethren, that they goe into Galilee, and there they shall see me o.

o Mat.28.10.

If then the women so wept, & in weeping perseuered, that sought the liuing amongst the dead, & by faith touched thee: how should the soule bewaile, and in bewayling continnue, which in heart beleeueth, and with mouth confesseth, how thou her Sauiour doost rule in heauen, & gouern euery where! how should that soule weepe & lament, which with her heart loueth, and with all her whole desire longeth for thee!

O thon oncly refuge, & hope of the distressed, to whom no man sueth, without hope of mercie, giue mee this grace for thine owne sake, and thy holy

name ſake, that as often as I thinke of thee, ſpeake of thee, write of thee, read of thee, conferre of thee, as often as I remember thee, ſerue thee, offer the ſacrifice of praiſe vnto thee, ſo often I may ſhed aboundance of teares ſweetly before thy face, that my tears may become my meat day and night *p*.

p Pſal.42.3

Thou, O king of glory *q*, and maſter of all vertues *r*, haſt taught vs both by word and example to weep & to mourn, ſaying: Bleſſed are they which mourne, for they ſhall bee comforted *ſ*. Againe, thou diddeſt mourne for *t* thy friend departed, and weptſt ouer Ieruſalem ready to com vnto deſolation *u*.

q Pſal.24.7.
r Mat.23.10
ſ Mat.5.5.
t Iob 11.33.
u Luc.19.41

O good Ieſu, by whoſe moſt pretious teares of thine, and by all thy manifold mercies, wherwithall thou haſt vouchſafed wonderfully to helpe vs miſerable ſinners, giue me grace to bewaile

bewaile my transgressions, the which my soule dooth much long for and desire, because without thou giue it, I cannot get the same x but euen through the holy Ghost, which mollifieth the hearts of sinners, and prouoketh them vnto the tears of repentance.

x Iam. 1. 7.

Giue mee grace to mourn for my sinnes, as our forefathers did, whose footsteppes I am bound to imitate; that I may bewaile mine offences all my life long, as they haue mourned day and night.

Euen for thine intercession sake, and for all thy merits sake, haue mercie vpon mee thy miserable and vnworthy seruant: and giue mee grace to bewaile my sinnes.

Water thou my plants both from aboue, and from beneath, that my tears may bee my meat day and night y, and I through

y Psal. 42. 3

the fire of compunction may be made a fat burning sacrifice in thy sight, and bee killed altogether vpō the altar of mine hart, & bee taken as a fat burnt sacrifice for a sweet smelling sauour in thy nostrels.

O sweet Lord, giue me a watering fountain, & a cleer fountain, wherein daily this defiled sacrifice may be cleansed.

For although through the assistance of thy grace I haue offered my selfe wholly to thee; yet in many things for all that I do sinne, by reason of my too too great weakenesse.

* Iam. 3. 2.

Wherefore O blessed and louing God, giue me grace, especially of the great sweetnesse of thy loue, and remembrance of thy mercies, make readie this table for thy seruant in thy presence, & giue mee power, that when I will, I may bee satisfied of it.

Of

Of thy mercie and goodneſſe grant, that this inebriating and goodly cuppe may quench my thirſt, that my ſpirit may couet after thee, and my mind burne with thy loue, forgetting all vanitie and miſery.

Heare ô my God, heare ô light of mine eies, heare my petition, and grant that I may beg that thing, which thou maiſt grant.

Gratious and mercifull God, ſtop not thy eares againſt mee, becauſe of my ſinnes, but of thy wonted goodnes grant me the effect of my petition & deſire. Amen.

Chap.

Chap. 26.

A verie effectuall prayer to the stirring vp of the minde vnto godlines, being zealously vttered.

O Lord Iesus, O pittifull Iesus, O good Iesus, who both hast vouchsafed to suffer death for our sinnes, and art risen againe for our iustification *a*.

a Rom.4.25

I humbly beseech thee by thy glorious resurrection, raise mee out of the sepulchre of my sins, and of all my vices, and giue me daily a part in the first *b* resurrection, that truly I may receiue a portion in the resurrection at the last day.

b Rev.20.6.

O sweete, and most blessed Iesus, thou hast ascended into heauen with a glorious Triumph, and sittest at the right hand of the father *c*, ô almigh-

c Rom.8.30

tie

the Prince, draw me vpward vnto thee, that I may runne after thee *d*, through the sauour of thine ointments, that I may runne and tire not, thou drawing and conducting mee in my race; drawe the mouth of my soule thirsting after thee, vnto the supernall riuers of eternall safetie, yea drawe me vnto thee the well of life *e*, that according to thy power, I may frō thence take my drinke, whence I may liue for euermore, O my God, my life *f*.

d Cant.1.2.3

e Psal.36.6.

For thine holy and blessed mouth hath said, If any man thirst *g*, let him come vnto me, and drinke.

f Ioh.14.6.

g Ioh.7.39.

Now grant, ô fountaine of life, that the thirsty soule may drinke of thee continually, that according to thine holy and true promise, out of my belly may flow euen riuers of water of life *h*.

h Ioh 7.38.

O fountaine of life, repleniſh my

my ſoule with the riuer of thy pleaſure, make mine heart throughly drunke with the ſober drunkenneſs of thy loue, ſo that I may vtterly forget whatſoeuer is vaine and earthly, and euermore haue thee alone in my remembrance, as it is written, I remembred God, & mine heart was glad. Giue mee thine holy Spirit, ſignified by thoſe waters which thou promiſeſt to giue to ſuch as thirſt.

O, I beſeech thee, giue mee grace, with all my deſire, & with all my care, to goe on toward that place, whither we beleeue thou aſcendedſt the fortith day after thy reſurrection i, that only in the fleſh I may bee held in this wretched world, but in thought and deſire may bee with thee, that there mine heart may bee k, where thou my deſired, and incomparable, and much louely treaſure art.

i Acts 1.3.

k Matt. 6.2.

For

For in the great deluge of this life, where wee are tossed with raging stormes on all sides, and no good footing and hie place can bee found where the Doue may somewhat rest her selfe *l*, there is no where either sure peace, or secure quietnesse, but warres in al places, contention, and enemies: abroad fightings, within feares. l Gen. 8.9.

And for so much as one part of vs is heauenly, and the other earthly, the corruptible bodie is heauie vnto the soule *m*. m Wis. 9.23.

Therfore my mind, my friend and companion, being wearied comming out of the way, is sicke, and lieth all too rent and torne of those vanities which it hath passed by: it is very hungrie, and faine would drinke, but I haue nothing to set before it, because I am in pouerty and in beggerie.

But O Lord, my God, who aboundest

n Iam. 1. 17. boundest in all good things n, & art a liberall bestower of the dainties of heauenly safetie, giue thou meate to the wearied, gather together the dispersed, amend that which is torne.

Lo, he standeth at the doore, & knocketh; through the bowels of thy mercie, whereby thou the day spring from on high hath visited vs o, I beseech thee, open the hand of thy pittie to the distressed which knocketh; and gratiously command that hee come in vnto thee, rest in thee, and bee refreshed of thy liuely and heauenly breade; wherewithall beeing satisfied and strengthened, he may from this vale of teares mount aloft vnto celestiall things, & carried on high by the wings of holie desire, may flie vnto the kingdome of heauen.

o Luc. 1. 78

O Lord, let my spirit take, let it take, I beseech thee, wings to

it.

it selfe as an Eagle, that it may flie amaine & faint not: that it may ascend euen vnto the glorie of thy house, and to the place where thine honour dwelleth *p*, there at the table, where thine heauenly Citizens doe repast themselues to bee refreshed of thy secrets in the places of thy greene pasture nigh the still waters. p Psal.26.8

O my GOD, let mine heart, mine heart, an huge sea swelling with waues, rest in thee.

Thou, which rebukedst the wind *q*, and the sea, whereby there came a great calme: come thou, and go vpon the waues of mine heart, that euerie thing which I haue may be calme and cleere, that I may embrace thee mine onely good, and behold thee, the sweete light of mine eyes, without any blind darknes of troublesome cogitations. q Mat.8.26

O Lord, let my mind from the parching

parching heat of worldly cares flie vnder the ſhadowe of thy wings, that beeing hid in thy temperate coolenes, it may ioyfully ſing, and ſay, I will lay me
r Pſal.4.8. downe and alſo ſleep in peace r.

Let my memorie ſleepe, O
ſ Pſal 7.1. Lord my God ſ, I pray thee let it ſleep frō al euil; righteouſnes
t Heb.1.9. let it loue t, but hate iniquity.

For indeede, in the middes of the darkneſſe & troubles of this life, what godlier, and what ſweeter thing can there be, thā to couet after the ſweetneſſe of heauen, and to ſigh for eternall happines? thā to haue the mind there fixed, where it is moſt aſſured to haue true ioyes?

O moſt ſweet, moſt louely & bleſſed Ieſū, when ſhall I behold thee? when ſhall I come and appeare before thy preu Pſal.42.1. ſence u? when ſhal I be ſatisfied
x Pſal.17.15. with thine Image x? when wilt thou bring my ſoule out of priſon

son *y*, that I may praise thy name, and be grieued no more? when shall I passe into that glorious and goodly house of thine *z*, whereas the voice of singing and praise is in the tabernacles of the righteous?

y Psal. 142. 7

z Psal 84. 1.

Blessed are they which dwell in thine house ô Lord, they will euer praise thee *a*. Blessed, and blessed indeed are they, whom thou hast chosen, & taken into that celestiall inheritance.

a Psal. 84. 4.

Behold Lord, thy Saints flourish before thee as the Lilly. Because they are satisfied with the fames of thine house *b*, & thou giuest them drinke out of the riuer of thy pleasures. For with thee is the wel of life, and in thy light do they see light; so that they, to wit, the light inlightened of thee, God inlightening *c*, do now shine as the sun *d*, in thy presence.

b Psal. 36. 8.

c Ioh 1. 9.

d Mat. 13. 43.

Oh how marueilous, how glorious,

rious, how amiable are thy Ta-
e Pſ.84.1. bernacles, O Lord of hoſtes,
my ſinfull ſoule longeth to en-
ter thereinto.

O Lord I haue loued the ha-
f Pſ.26.8. bitation of thine houſe *f*, and
the place where thine honour
dwelleth.

One thing haue I deſired of
the Lord, & that I will require,
euen that I may dwell in the
houſe of the Lord all the dayes
g Pſal.27.4. of my life *g*.

As the Hart braieth for the ri-
h Pſal.42.1. uers of water *h*; ſo panteth my
ſoule after thee, O God.

When ſhall I come, and ap-
peare before thy preſence! when
ſhall I ſee my God, whom my
ſoule thirſteth for!

When ſhall I ſee him in the
i Pſ.27.13. land of the liuing *i*! For in the
land of the dying, he cannot be
k Ioh.1.18. ſeene with mortall eyes *k*.

What ſhall I wretch do, being
fettered with the gyues of this
mortall

mortall flesh l? what shall I do? while wee are in the body, wee are absent frō the Lord m. Here we haue no continuing citie n, but we seeke one to come. And our freedome is in heauen o.

l Wisd.9.15
m 2.Cor.5.6
n Heb.13.14
o 2.Cor.5.1

Wo to me that I am a stranger so long; and that I dwell in the tents of Kedar p. My soule hath too long dwelt in a strange place.

p Ps.120.5

Oh that I had wings like a Doue q! then would I flie away and rest. Nothing is so pleasant to me, as to be with my God. It is good for mee to draw neere vnto God r.

q Psal.55.6
r Psal.73.28

O Lord, grant while I liue in this mortall bodie, that I may cleaue to thee, as it is writen; Hee that is ioyned vnto the Lord is one spirit s.

s 1.Cor.6.17

Giue mee the wings of contemplation I beseech thee, that indued therewithall I may flie vp vnto thee.

And

And ſeeing euery ſiniſter
lieth downward, hold thou
mind, that it fall not down
to the bottome of the dark
vale; and that, by reaſon of
ſhade of earth comming
tween, it be not ſeparated
thee the true ſunne of ri
ouſneſſe, & bee hindered fro
holding things on hie thro
the cloud of darkneſſe.

t Phil. 4.7. For which cauſe I do ſoar
ward vnto the ioyes of pe
and vnto the delectable,
u Reu. 21.23 pleaſant ſtate of light u.

Hold thou mine hart by t
hand: becauſe without th
cannot be carried aloft. Thi
I do haſten, whereas ſouere
x Reu. 7.16. peace reigneth, and euerla
quietneſſe doth ſhine x.

Hold and gouerne thou
ſpirit, and take it vnto thee
cording to thy wil, that thou
ing guide, it may aſcend
that regiō of plenty, where
ſeed

...lest Israel euerlastingly with
...food of trueth: that at the
...t with swift cogitation it
...attaine vnto thee the so-
...igne wisedom, abounding
...ue all, surpassing all, and go-
...ning all things.

...But alasse many things doe
...tter against my soule flying
...o thee. Notwithstanding, at
...y commandement ô Lord, let
...n not ouerthwart mee. Yea
...my very Soule bee silent, let
...r ouerpasse all things; mount
...r all things that are created,
...d come vnto thee, fixing the
...s of faith vpon thee alone, the
...tor of all things, for thee let
...r long, to thee let her couet,
...thee let her thinke; thee let
...r behold, be thou in her sight,
...d euermore meditate shee in
...r heart of thee, the true and
...eraigne goodnesy, and the
...y abiding for euermore z.

To conclude, though many
are

y Iam.1.17.
z Mat.25.21

are the contemplations, wherewithall the godly soule is maruellously fed, and refreshed; yet in none is she so delighted, and resteth, as in thee, & when thou alone art in her thought, and eyes.

O Lord, how great is thy goodnesse, which wonderfully thou inspirest into the hearts of them, which loue thee! How maruailous is the sweetnes of thy loue, which they enioie, who loue nothing, seeke nothing, yea desire nothing beside thee.

Oh, happie are they, whose hope is only in thee, and whose only work is in praier.

Blessed is he who sitteth solitarie and silent; and watcheth himselfe day and night continually, that placed as yet in this mortall body, hee may haue some fore-taste of thy celestiall sweetnesse.

O

O Lord by those health-bringing woundes, which on the Crosse thou sufferedst for our sakes, from which gushed out, that pretious bloud wherewith wee be redeemed *a*; wound, I beseech thee, this my sinfull soule, for which also thou hast vouchsafed to die *b*: wound her by the fierie & mightie dart of thine abundant lone *c*.

a 1.Pet.1.18.

b 1.Pet.2.24.

c Ioh.15.12.

For the word of God is liuely *d*, and mightie in operation, and sharper than any two edged sword.

d Heb.4.12.

O thou the elected dart, and the most piercing sword, who art of power able to pierce the hard buckler of mans heart: prick thou mine heart with the dart of thy loue, that my soule may say to thee, I am wounded with thy loue; so that from that wound of thy loue, teares abundantly may issue day & night *e*. Strike, O Lord, strike, I beseech

e Psal.42.3.

thee, this mine hard mind, with the godly and mightie speare of thy loue, and with a stout courage pierce thou euen the most secret parts of my soule, and there-withall fetch thou a streame of water from out mine head, & out of mine eyes a true fountain of tears, flowing forth continually from an hearty affection, and desire to behold thy beautie; that night and day I may mourn in this present life, receiuing no comfort, vntill in thy celestiall birde-chamber I be thought worthy to see my beloued & beautifull spouse, euen my Lord and God; that beholding there thy glorious, wonderfull & most beautifull countenance *f*, full of all sweetnes, I may with those whom thou hast elected *g*, humbly adore thy maiestie, and replenished at the length with heauenly and vnspeakeable ioy of euerlasting mirth,

f 1. Cor. 13.

g Rom. 8. 30.

mirth, may with louers and friends cry out, saying:

Behold, I see now what I so desired; I inioy now what I so hoped for; I haue that which I loued so. For I am now ioyned to him in heauen, whō in earth I loued with all my strength, embraced with right good wil, & cleaue to from my very heart: him I praise, him I blesse, and I worship him, who liueth & ruleth, God for euermore. Amen.

Chap. 37.

A prayer in the time of trouble.

HAue mercie on me, ô Lord, haue mercy on me, ô gratious God, haue mercy on mee a most wretched sinner, offending hainouslie, and suffering iustly; sinning daily, and feeling continuallie thy correction.

If I waigh the euill which daily I haue committed, my punishment is but small; much wickednes haue I done, & little correction doe I feele.

Righteous art thou, O Lord, and iust are thy iudgements *a*. Thy iudgmets are truth *b*, they be righteous altogether. O Lord my God, thou art righteous *c*, neither is there any iniquitie in thee.

For neither vniustly, nor cruelly dooſt thou afflict vs sinners *d*, O Almightie and mercifull Lord *e*, who when we were not, diddest mightily make vs *f*, and when through our sinnes wee were in the estate of damnation, hast both mercyfully, and miraculously repaired vs *g*.

I know and am assured, how that our life is not gouerned at all aduentures, but that it is disposed and ruled by thee *h*, O Lord our God. Whence is it

a Pſal.119. 137.
b Pſal.19.9.
c Pſal.92.15
d Dan.9.4.
e Exod.34.6
f Iob,10.8.
g Gal.3.13.
h Pro.16.9.

that thou careſt for all things *i*, but chiefly for thy ſeruants *k*, who haue put all their confidence in thine onely mercy.

i Wiſd. xi. 13
k 1. Pet. v. 7.

Wherefore I pray, and humbly beſeech thee, O Lord, deale not with mee according to my ſinnes, whereby I haue deſerued thy iuſt diſpleaſure, but according to thy great mercy, which is more than all the ſinnes euen of the whole world.

O God, who outwardly doſt afflict the body, grant inwardly to my mind cõtinuall patience, ſo that thy praiſe at no time depart out of my mouth.

Haue mercy on mee, O Lord, haue mercy on mee, and helpe me, according as thou knoweſt I haue neede, both in my bodie and minde: thou knoweſt all things *l*, and canſt do all things *m*, who liueſt euerlaſtingly *n*. Amen.

l Eccol. 23.
m Gen. 17.
n 1. Tim. 1. 17.

Chap. 38.

A very godly prayer vnto the Sonne.

1. Tim. 1. 1. Mark. 9. 19. O Lord Iesus Christ *a*, sonne of the liuing God *b*, which vpon the Crosse with out-stretched armes, drankest the cup of bitter passion for the redemption of all mankinde *c*, vouchsafe to defend me this day.

1. Pet. 1. 24. Behold, I a poore wretch vnto thee who art rich, I miserable vnto thee who art mercifull, do approach: suffer me not to depart empty and despised.

I begin hungerly, let me not goe from thee fasting; I come euen hunger-starued as it were, O let me not depart vnrefreshed. And thogh before I eate, I doe sigh; yet grant that after my sighing I may eate.

Especially before thy glorious magni-

magnificence, O sweet Iesu, I acknowledge to thee my sins against my selfe *d*.

d Psa. 32. 5.

Behold I was borne in iniquitie *e*, but thou diddest wash and sanctifie me *f*, yet haue I defiled my selfe since with greater sinnes.

e Psa. 51. 7. *f* Ephe. 5. 25.

For I was borne in necessarie sinnes, but afterward I wallowed in voluntary wickednesse.

But thou ô Lord, not vnmindfull of thy wonted mercy, tookest me from out of the house of my carnall father, and from the tabernacles of the wicked, and gauest me a minde to follow thee with the generation of them which seeke thy face, which treade the right path, which abide among the lillies of a chast life, & sit with thee in the parlour of greatest pouerty.

Yet I vngratefull for so many benefits: since my entrance into thy seruice, haue done many

an vnlawfull fact, and committed many a foule sinne: and where I should haue repented mee of my sinnes, I added sinnes vnto sinnes.

These are the euills, O Lord, whereby I haue both dishonored thee and stained my selfe, (whom thou diddest create after thine owne likenes *g*) with pride, vaine glory, and such other manifold sinnes, whereby the wretched soule is vexed, & afflicted, and rent asunder, and destroyed.

g Gen. 1. 26.

Behold, O Lord, mine iniquities are gone ouer mine head *h*, and as a waighty burthen, they are too heauie for mee: and doe not thou, whose propertie is to shewe mercie and to spare, lay vnder the right hande of thy maiestie, I shall bee inforced to sinke euen to the verie bottome.

h Psal. 38. 4.

O Lord my God, attend, and consider because thou art holy,

loe

loe mine enemie insulteth a-
gainst mee, saying i, God hath i Psal.71.11
forsaken him, I will pursue and
take him, for there is none to
deliuer him.

But Lord how long wilt thou
delay? Returne, deliuer my
soule, saue mee for thy mercie
sake k. k Psal.6.4.

Take mercie vpon thy Son,
whom thou broughtest foorth
into this world, and respect not
so mine euill which I haue done,
that thou forgette the good
which thou hast made.

What father is there but would
saue his Sonne? or what sonne
whom the Father with the rod
of mercy will not correct?

Wherefore O Father and Lord,
although I be a sinner, yet I can
not but bee thy sonne, because
thou hast both made mee l, and l Iob 10.8.
sinned me m. As I haue sinned m Col.3.9.
mend me, but first deliuer mee
thy Sonne beeing reformed

with thy scourge. Can a woman forget her childe? notwithstanding, though shee should, yet thou Father hast promised neuer to forget.

a Esa. 49. 5.

Behold I cry, and thou heares me not; I am vexed with sorrow and yet find no comfort.

What shall I say, or what shall I do wretch that I am? I destitute of such consolation, am cast from the sight of thine eyes.

Wo is me, from that felicity into what misery am I fallen? whither did I bend my selfe, & to what passe am I come? where am I wretch, and where am I not? vnto whom did I aspire, and wherein do I now sigh? I sought after good things, but behold vexation.

Lo, I now labour, and Iesus is not with me. Doubtlesse better were it for mee not to be at all, than to be without Iesus. Better it is not to liue, than to liue

with

without life.

And now, O lord Iesus, where be thy former mercies o? wilt thou bee angrie with mee for euer p? o Psa. 89. [illegible]
p Psa. 81. 5.

Bee pacified at the length I beseech thee, and haue mercie vpon me, neither hide away thy face from me q, who for my redemption, didst not turne thy face from such as reproued and spat vpon thee r. q Psa. 27. 6.
r Mat. 27. 27.

I confesse indeede, I haue sinned, and that my conscience deserueth damnation: I acknowledge also that no penance can satisfie for my sinnes: but certain it is, that thy mercy is more than all my sinnes.

O most gratious Lord, write not thou bitter things against mee s, neither enter thou into iudgement with thy seruant t, but according to the multitude of thy compassions, put away mine iniquities u. s Iob. 13. 26.
t Psa. 142. 2.
u Psa. 52. 1.

Wo to mee wretch when the day of iudgement shall come, and the bookes of each mans conscience be opened x, when it shall be said of me, Behold the man and his works.

x Rom. 2. 12.

What shall I then doe, ô Lord my God, when the verie heauens shall reueale mine iniquitie, and the earth rise vp against me? Surely I shall be able to say nothing, but hang down mine head for verie griefe of heart, and stand trembling and confounded before thy presence.

Alacke, wretch, what may I say? shall I cry vnto thee my Lord God, wherefore am I consumed, saying nought? But though I doe speak, yet will not my griefe haue end: and if I bee still silent, I shall be vexed inwardly with most bitter sorow. O my soule, mourne thou like a virgine for the husband of her youth y: houle thou miserable

y Ioel. 1. 8.

wretch

wretch, and weepe, because thine husband, euen Christ z, hath forsaken thee. z Ephe. 5. 25

O wrath of the almightie, fall not thou vpon mee. For I cannot beare thee, because there is not that strength in me, that I can endure thee.

But haue mercie on mee, O God that I despaire not: but in despaire let me hope a gaine.

And although I haue doone that which deserueth damnation; yet hast not thou forgone that whereby thou art wont to saue.

O Lord, thou wilt not the death of sinners, neither doost thou reioyce in the destruction of the dying: but that the dead might liue thou diedst a: & thy death hath killed the death of sinners: and if they through thy death were againe brought vnto life, O Lord grant, I beseech thee, that I may not die, now thou a Ezec. 18. 23 b Rom. 4. 25

thou art aliue.

c Psa. 57. 3. Send downe from heauen c, and saue me from the power of mine enemies, least they triumph ouer me, & say; We haue deuoured him.

O good Iesu, who at any time can doubt of thy mercie, who euen when we were thine enemies d diddest redeeme vs with thy pretious bloud, and reconcile vs to God!

d Rom. 5. 10.

Lo, thus protected vnder the shadowe of thy mercie, I doe run vnto the throne of grace e, requiring mercie, crying and knocking vntill thou take compassion vpon me.

e Heb. 4. 16.

For if thou calledst vs vnto mercie, when we asked none, how can we misse of mercie, crauing the same!

O sweet Iesu, thinke not vpon thy iustice against a sinner: but remember thy goodness toward thy creature. Thinke not

vpon

vpon thy displeasure against a transgressor; but remember thy mercie toward the miserable. Forget mee when I was proud, prouoking thee vnto wrath; and regard me now in distresse, crying vnto thee for mercy.

For what is Iesus, but a Sauiour f? Therefore, ô Iesus, by thy selfe arise to helpe me, and say vnto my soule g, I am thy saluation.

f Mat.1.21.

g Psa.35.3.

Much doe I presume of thy goodnesse, O Lord, the rather because thou thy selfe teachest vs to aske, to seeke, & to knock h. And therefore admonished thereby, I doe aske, seeke, and knock.

h Mat.7.7.

But thou Lord, who commandest to aske, grant I may receiue: who counsellest to seeke, giue grace to find: who teachest to knock, open to the knocker, and strengthen me a sinner, saue mee a wretch, raise me that am dead,

dead, and vouchsafe to direct & gouerne all my sences, cogitations & workes after thy good pleasure, that hencefoorth I may serue thee, liue to thee, and be wholly thine.

I know Lord, I do owe my selfe to thee, euen because thou hast made mee: & for that thou hast redeemed mee *i*, and taken humane flesh vpon thee for my sake *k*, I do owe so much more beside my selfe, as thou art greater than he for whom thou hast giuen thy selfe vnto.

i 1. Pet. 1. 18.
k Matt. 1. 21.

Lo I haue no more: neither can I giue that which I haue without thee: but accept thou mee, and draw me vnto thee, that I may be thine by imitation and loue, as I am thine by condition and creation, who liuest *m*, and rulest *n*, now and euermore. Amen.

1 Ioh. 6. 44.

m 1. Tim. 1. 17.
n Ps. 45. 6.

Chap.

Chap. 39

A godly prayer vnto the blessed Trinitie, meet oftentimes to be repeated.

O Lord, GOD almightie *a*, three in person *b*, yet but one God *c*, who both art in all, and wert before all *d*, and wilt be in all things, a blessed God for euermore *e*.

Now and allwayes into thine hands doe I commend, both my soule, my bodie, my sight, hearing, tasting, smelling, and feeling, with all my cogitations, affections, actions, outward and inward things, my wit and vnderstanding, my memory, my faith and beleefe, and perseuerance, that thou mayest keepe them day and night, euerie howre, and moment.

O sacred Trinitie, heare my petition,

a Exod. 6. 3.
b Mat. 3. 16.
c Deut. 6. 4.
d Eccl. 42. 21.
e Reu. 4. 11.

petition, and saue me from
f Mat. 6. 13. euill f, from offending, and
sinning any manner of
from all snares and pursuites
Sathan, and of enemies visi
and inuisible.

Expell far from me the li
nesse of mind, & increase w
me the sorrow of heart; dim
my pride, and establish true
militie within my breast
teares from mine eies, mo
mine hard and stonie heart
saue Lord, both me & my
from all traps of the enemy
continue me in thy pleasure

g Psa. 143. 10. Teach me to do thy wil
thou art my God.

Giue me perfect sense, an
derstanding, O Lord, t
may be able to conceiue
deepnesse of thy mercie.

Grant me grace to beg t
thine hands, which may
be ioyfull for thee to hea
behoouefull for me to re

ake mee vnfainedly to be-
e my sinnes, and manifold
ces.

eare O my Lord, and my h Psa.7.1.
b: heare, O light of mine i Iohn 1.9.
i: heare my petition, and
that what I request I may
ine.

thou despise, I am vtterly
one: If thou heare me, I take
t againe. If thou examinest
y righteousnes, lo I stink like
d carrion: but if in mercy
respect mee, thou raisest
that stinketh, out of the
e.

What thou hatest in me, re-
ue far from me, and ingraffe
spirit of chastitie and of a
e life in my minde, that in
g any thing at thine hands
y not offend thee in asking
e.

e from mee whatsoeuer
tfull vnto my soule, and
what is behouefull,

O

O Lord giue mee a salue
heale my grieuous wounde

Indue mee good Lord,
k Psal.2.11. thy feare *k*, with sorrow of
l Psal.51.17. *l*, with humilitie of mind
m Psal.23.4. with a pure conscience *m*,
n Psal.24.4.

Giue me grace Lord, to
o Reu.12.10 brotherly concord euer
to remember my trans
ons, not to meddle wit
dealings of other men.

Pardon my soule, pardo
sinnes, my wickednes
p Psal.51.1. O pardon mine offences
p.

Visite me that am wea
me that am sick; heale me
dooe languish, and rayse
which am dead.

O Lord, giue me both an
to dread thee, a minde
thee, sense to know thee
to heare thee, eyes to see

Haue mercie on mee O
haue mercy on mee; loo
mee from the holy seat
maiesty; & illuminate the

of mine heart with the
mes of thy brightneſſe.
Giue me wiſedome, O Lord,
diſcerne betweene good and
, and grant me a watchfull
derſtanding.
giue all my ſinnes I beſeech
, and in the time of neceſ-
and trouble *q*, be thou good
gracious to mee, I only be-
ech thee. After thy woonted
rcie and moſt louing kind-
O Lord, I beſeech thee,
uchſafe to giue mee the life
ich euer ſhall indure.
O Lord Ieſus Chriſt, giue both
thy miniſters vnitie of mind,
to magiſtrates iudging vp-
hly, peace and tranquilitie.
Furthermore O Lord, my re-
eſt is for the whole catholick
holy Church, for men and
men; for religious and for ſe-
r men; for all Christian go-
nors & people beleeuing in
name which labor for thine
holy

q Pſal. 37. 36

holy loue, that they may
grace to continue in wel
O Lord eternall king, gi
virgins, chaſtitie; to the
ried, continencie: to the
ded, purity; to repenters m
to widowes and orphanes,
fort; to the poore, prote
trauellers, a ſafe returne
mourners, conſolation: to
faring men a ioyfull haue
the good zeal to perſiſt; t
wel inclined, a minde to
better: to the wicked and
as to mee wretch, grace
ſpeed to repent. O ſweet
and moſt mercifull Ieſu
r Mat. 16. 16. Son of the liuing God r, Re
f Titus 2. 14. Col. 1. 14. mer of the world f, I ac
ledge that among all, and
all ſinners I am wretched
thou moſt gratious and hi
ther, who takeſt mercy
all, canſt not ſuffer me to
s 1. Ti. 6. 5. terly deſtitute of thy mer
Reue. 19. 16. O thou Lord, King of King

ho granteſt truce of life, ſtir in
e a mind alway, and aboue all
ings to ſeeke, to deſire, to
e, to feare thee, and to do thy
, who art euery where all
le u, a Trinitie, and but one
od x.

Eſpecially, O Lord holy Fa-
er, who art bleſſed & glorious
euermore, I beſeech thee in
ſt humble ſort, vouchſafe to
uerne & keep them from de-
ction, who either doe make
ention of me in their prayers,
haue commended them-
es to mine vnworthy ſuppli-
ion, or haue done good, whe-
er it be vnto my body with
mporall benefites, or to my
ul with profitable inſtructiõs,
r be linked vnto me either in
ired, friendſhip or good will.
rthermore, both for all Chri-
ns which are aliue, I pray
e, ſtand thou at their elbow
aſsiſt them; and for ſuch alſo

u Iob 22.6. Eccl. 3.18.
x Mal. 2.10.

as

as are dead, and euerlasting
y Rev. 14.13 doe rest from their labours, y
yeeld thee immortall praise.
Finally, this one thing m
grant me ô Lord, I do ear
beseech thee, who art Alp
Omega &, that when the v
z Rev. 1.8. most day, and end of m
shall come, thou wilt be a
cifull iudge to mee against
a Rev. 12.10 malitious accuser a the Di
and that thou wilt contin
protect me against the snare
b Rev. 13.2. the old serpent b; and f
conduct me into the societ
Angels, and of all saints i
holy paradise, who art bles
sed now, and euer
more, Amen.

Ch

Chap. 40.

A deuout prayer in memory of the Passion of Christ.

O Lord Iesus Christ, my redemption *a*, my mercie, & my saluation *b*, I doe praise thee, and yeeld thee thankes although ferre vnanswerable, I confesse, to thy benefits, although not zealous enough, although very lean from the desired fatnesse of thy sweet affection; yet such as it hath, not as I know it oweth, and as it is able, my soule payeth vnto thee.

a 1.Cor.1.14
b Mat.1.21.

O thou hope of mine heart & strength of my soule, let thy diuine power fulfill what my luke-warm weakness endeuoureth to bring to pass: O my life, and thou end of my thought.

And though I haue not hitherto deserued so greatly to loue, as I am bound, yet my desire is

to loue euen as I ought to doe.
c 1ohn 1.9. O light of mine eyes *c*, thou beholdest mine heart, for my sighing
d Psal.38.6. is not hid from thee *d*; and it
e 1.Cor.4.7. Iames 1.17. is thy gift *e*, if I doe minde any thing that good is.

If it be good which thou doest enspire, yea, because it is good that I would loue thee, grant that which through thee I would. Giue me grace so greatly to loue thee, as thou commandest. Praise and thankes I do offer. O let not thy gift, which voluntarily thou hast imparted vpon me, be vnfruitfull to me.

Performe what thou hast begun, and giue the thing, which of thy goodnes preuenting me, vndeseruing the same, thou hast made me to desire.

Conuert, O gratious God, my securitie into the burning loue of thy name.

For mercifull Father, hitherto tendeth this my prayer: this remembrance

membrance and meditation of thy benefits, is, to the end that thy loue may bee inflamed within my breast.

Thy goodnesse, O Lord, hath created mee *f*, thy mercy hath cleansed me *g*, & thy patience wallowing in other filthinesse of sinnes after my purification of baptisme, hitherto hath tolerated, nourished, and looked for my conuersion *h*.

f Gen.1.6.
g 1.Cor.6.11
h 1.Pet.3.8.

O good Lord, thou lookst for mine amendment: and that I may repent, and lead an vpright life, my soule doth looke for the inspiration of thy grace.

O my God *i*, my Creatour *k*, forbearer *l*, and my nourisher, after thee doe I thirst, after thee doe I long, after thee doe I sigh and couet.

i Psal.7.1.
k Psal.11.9.
l Wisd.11.20.23.

And as a tender Orphane bereft of the presence of his louing Father, weeping & lamenting incessantly, doth imbrace his

ſweet countenance with all his heart: ſo I, not as I ſhould, but as I am able, am mindfull of thy paſsion, of thy bowels *m*, of thy wounds, how thou wert killed for my ſake *n*, how buried *o*, & layd in the graue, finally, how glorioufly thou diddeſt riſe, and triumphantly aſcend into heuen *p*.

m Mat. 27. 27.
n Gal 3. 13.
o Luk. 23. 55
p Act. 1. 9.

Theſe things I do hold by an vndoubted faith, I hope for the onely comfort of thy returne *q*, and from my heart I deſire the glorious contemplation of thy countenance.

q Mat. 16. 27

Woe is mee, that I cannot ſee the Lord of Angels, who was humbled vnto the condition of men *r*, that he might exalt men to the dignity of Angels; when God was offended, would ſuffer death that ſinneſull man might enioy life.

r Phil. 2. 3.

What ſhall I ſay? what ſhall I doe? whither may I go? when ſhall

shall I seek? or when shall I find him? of whom shall I aske? who will tell my beloued how I languish for loue? The ioy of mine heart decayeth, my laughter is turned into mourning, my flesh faileth and mine heart also *f*, God is the strength of my hart, and my portion for euer. My soule refuseth comfort *g* of any beside thee, O my sweetnesse. For whom haue I in heauen but thee *h*? and I haue desired none in the earth but only thee.

Thee I would, thee I long for, thee doe I seeke, to thee hath mine heart said, I haue sought after thy face. O Lord, I require turne not thy face from mee, O most mercifull louer of mankind *i*; the poore committeth himselfe to thee, thou art the helper of the fatherlesse *k*.

O my assured aduocate *l* haue mercy vpon mee a forsaken Orphan; I am become a fatherless

f Psal. 73. 26.
g Psal. 77. 2.
h Psal. 73. 25.
i Wis. 11. 13.
k Psal. 10. 17.
l 1. Ioh. 1. 2.

child, my soule is like a widow. Looke vpon the teares of my miserie and widowhood which I offer to thee; vntill thou returne. O my Lord, now, ah shew thy selfe to mee and I shall be comforted. Let me behold thee, and I shall attain the end of my desire. Reueale thy glory, & my ioy shal be perfect.

a Psal.63.1. My soule thirsteth for thee *a*, my flesh longeth greatly after thee. My soule thirsteth for

b Psal.42.2. God *b*, euen for the liuing Wel when shall I come and appeare before the presence of God? O my comforter, whome I looke for, when wilt thou come?

Oh that I might see the ioy, that I so desire! Oh that I were satisfied with the presence of

c Psal.17.15. the glory *c*, for which I doe hunger. Oh that once I were satisfied with the fatnesse of

d Psal.36.8. thine house *d*, whereunto I doe sigh, and had drunke out of the riuer

riuer of thy pleaſures, which ſo much I thirſt for!

In the meane while, O Lord, let teares be my meate day and night *e*, vntil it be ſaid vnto me, Behold thy God: vntill my ſoule do heare, Behold my ſpouſe.

e Pſal. 42. 3.

In the meane while, I ſay, feed mee with ſighings, refreſh mee with thy ſorrowes.

Happely my Redeemer will come full ſoone, becauſe hee is good, and will not linger *f*, for that hee is mercifull: to him be glory, now and for euermore *g*. Amen.

f Heb. 10. 37

g Reu. 5. 13

The end of Saint Auguſtines Prayers.

FINIS.

The Psalter vvhich St. Augustine composed for the vse of his Mother; Englished for a most generall commoditie.

O Lord God almightie, and King of eternall glory, who doest acknowledge him to bee
a Psal.1.1. a blessed man a that abhorreth the way of sinners, and doth meditate in thy Law day and night.

Teach thou mee, a wretched sinner, faithfully to serue thee
b Psal.2. 22. with feare and trembling of the heart.

And seeing with all humilitie of heart, I do call vnto thee with
c Psal.56.1. my soule, heare me c, haue mer-

cie

cie vpon me, & so harken vnto my prayer *d*, that neither thou for thy part rebuke mee in thy wrath *e*, nor that old enemie to mankind, lying in wait for his part to deuoure my soule like a Lion *f*, and teare it in peeces while there is none to helpe.

But Lord, whose name is excellent in all the world *g*, turne thou mine enemy backe *h*, that he fall againe, and perish at thy presence.

Let him not intrap my soule *i* with his fierie snares: and suffer not brimstone *k*, & stormy tempests to torment me.

But for the oppression of the needie *l*, and for the sighings of the poore, now thou dost arise, behold & heare me *m*, O Lord my God, because thou art the counsell & trust of the poore *n*.

Make mee to walke vpright ly *o*, & to worke righteousnesse, that thy fauorable kindnes may

d Psal.4.2.
e Psal.6.1.
f Psal.7.3.
g Psal.8.1.
h Psal.9.3.
i Psal.10.8.
k Psa.11.6.
l Psal.12.5.
m Psal.13.3.
n Psal.14.6.
o Psal.15.2.

be the portion of mine inheri-
p Psal. 16.5. tance p.
Keepe me as the apple of thy
q Psal.17.8. eye q, hide mee vnder the shad-
dow of thy winges, because
r Psal.18.1. thou art my r strength, my rock
and my refuge.
Cleanse mee from my secret
s Psal.19.12. faults s, and keepe thy seruant
from presumptuous sinnes.
Send mee help fom thy San-
t Psal. 20. 2. ctuarie t, and giue me my hart
u Psal.21.2. desire u.
Saue mee from the Lyons
x Psal.22.21 mouth x, and leade me in the
y Psal.23.3. pathes of righteousnes y, that I
may ascend into thy mountain
z Psal.24.3. z, and stand in thine holy place,
hauing innocent handes and a
pure heart.
Remember not the sinnes of
a Psal.25.7. my youth a, nor my rebellions.
Gather not my soule with the
b Psal.26.9. sinners b: neither giue me vnto
c Psal.27.12. the lust of mine aduersaries c.
But so fauourably harken
thou

thou vnto the voice of my petitions *d*, that calling vpon the glorie of thine holy Name *e*, thou doe heare me *f*, and haue mercie vpon me.

And so trusting in thee, let me neuer be confounded *g*, but forgiue the punishment of my sinne *h*.

Let thy mercy, O Lord, be vpon mee, as I trust in thee *i*: and deliuering mee out of all my feare *k*, say vnto my soule *l*, I am thy saluation.

And because I trust vnder the shadow of thy wings *m*, giue mee mine hearts desire *n*: and haste thee to help mee *o*, O my Lord, my saluation.

Lord, let me know mine end *p*, and the measure of my daies what it is; let mee know how long I haue to liue.

Incline vnto me *q*, & hear my cry. Bring me out of the lake of miserie, out of the mire clay, and

d Psal. 28. 2.
e Psal. 26. 2.
f Psa. 30. 10.
g Psal. 31. 1.
h Psal. 32. 5.
i Psal. 33. 22.
k Psal. 34. 4.
l Psal. 35. 3.
m Psal. 36. 7.
n Psal. 37. 4.
o Psal. 38. 22.
p Psal. 39. 4.
q Psal. 40. 1.

and set my feete vpon the rock, and order my goings.

Deliuer mee in the time of trouble *r*, that I may goe into thy glorious house *s*, for thou art the God of my strength *t*;

r Psal. 4°. 1.
s Psal. 42. 4.
t Psal. 43. 1.

Let not my steps go out of thy paths *u*, that I may loue righteousnesse, and hate iniquitie *x*,

u Psal. 44. 18
x Psal. 45. 7.

Bee thou mine hope and strength *y*, for thou art a great king ouer all the earth *z*.

y Psal. 46. 1.
z Psal. 47. 2.

Thou which art a God for euer *a*, deliuer my soule out of the power of hell *b*, for it hath receiued mee.

a Psal. 48. 14
b Psal. 49. 15

And when thou shalt appeare to iudge vs *c*, haue mercie vpon mee *d* according to the multitude of thy mercies, and take not thine holy spirit from me.

c Psal. 50. 1.
d Psal. 51. 1.

O most gracious God, in that houre hide thy face from my sinnes, and put away all mine iniquities.

Create in me a cleane heart, O God,

God, renue a right ſpirit within mee. That I may appeare like a greene Oliue tree, in the houſe of my God *e*, and there with Iacob reioyce *f*, and euerlaſtingly be glad with Iſrael.

Saue me, O God, by thy name *g*, and by thy power iudge mee.

Hide not thy ſelfe from my ſupplication *h*, but be mercifull vnto me *i*.

Send thou from heauen *k*, & ſaue mee from the reproofe of them that would ſwallow mee vp.

Breake their teeth, O God, in their mouthes *l*, breake the iawes of the young Lions, O Lord.

Thou art my defence, and my mercifull God *m*.

Helpe mee with thy right hand *n*, and vnder the couering of thy wings let mee be protected *o*: when thou art to render to euerie man according to his works *p*.

e Pſal. 52. 8.
f Pſa. 53. 6.
g Pſal. 54. 1.
h Pſal. 55. 1.
i Pſal. 56. 1.
k Pſal. 57. 3.
l Pſal. 58. 6.
m Pſal. 59.
n Pſal. 60. 5
o Pſal. 61. 4.
p Pſal. 62. 12

While

While my ſoule thirſteth
q Pſal. 63.1. thee *q*, hide mee from the con-
r Pſal. 64.2. ſpiracie of the wicked *r*.

Sith all fleſh ſhall come vnto
ſ Pſal.65.20 thee *ſ*, put not back thy mercie
t Pſal.66.20 from me *t*.

Neither take from mee thine
holy ſpirit, but cauſe thy face to
u Pſal.67.1. ſhine vpon me *u*.

Send mee a good paſſage, O
x Pſal 68.20 our God which ſaueſt vs *x*, that
y Pſal 69.15 the deepe ſwallow me not vp *y*,
nor the pit ſhut her mouth vp-
on mee.

Be thou mine helper, and my
z Pſal.70.5. deliuerer *z*: O Lord, make no
tarrying.

Sith in thee, O Lord, I do truſt,
a Pſal.71.1. let mee neuer be confounded *a*,
when thou ſhalt iudge thy peo-
b Pſal.72.2. ple *b*.

Lee, they which withdraw
themſelues from thee, ſhall pe-
c Pſa.73.27. riſh *c*, oh let not mee oppreſſed
d Pſa.74.21. returne aſhamed *d*.

Becauſe thou art a righteous
 iudge,

iudge *e*, thou makeſt lowe, and thou exalteſt, and who ſhall ſtand in thy ſight when thou art angrie *f*?

Thou art the God that doeſt wonders *g*.

As thou nouriſhedſt thy people with bread in the wildernes *h*, & didſt not turne them from their luſt; ſo let thy grace refreſh me an hungry ſoule, make haſt, and let thy tender mercies peuent me *i*.

And thou my defender, giue mee the bread of teares *k*, and the bitterneſs of a troubled minde in the time of tribulation; and grant withall, that from the honie out of the rocke *l*, I may taſte the ſweetneſs of inward conſolation.

O God, who iudgeſt between the innocent & the ſinners *m*, who alone art the moſt high ouer all the earth *n*, haue mercy vpon mee, and giue grace and glorie,

e Pſal.75.7.

f Pſal.76.17.

g Pſa.77.14.

h Pſa.78.20.

i Pſa.79.8.

k Pſal.80.5.

l Pſal.81.10.

m Pſal.8.1.

n Pſal.83.18.

o Psa.84.11. glorie *o*, who hast ordained a law.

p Psal.85. 2. Forgiue the iniquitie *p* of my heart, couer all my sinnes, and saue thou thy seruant, that trusteth in thee *q*.

q Psal. 86.2. O God who laiest the foundations of thy Church vpon the holy mountains *r*, incline thine eare vnto my crie *s*.

r Psal.87.1.

s Psal.88.2. Let thine hand therefore establish me *t*, & turne mee not vnto destruction *u*, but deliuer me from the snare of the hunter *x*, from the pestilence, and from the plague that destroyeth at noone day: that being planted in thine house *y*, I may flourish like a Palme tree, & grow like a Cedar in Libanon, bringing out fruit euen in mine old age. Be thou my refuge, O my God, the rocke of mine hope *z*: for thou Lord, art a great God, and a great King aboue all Gods *a*. When thou wilt iudge the world

t Psal.89.21.

u Psal. 90. 3.

x Psal. 91. 3.

y Psal.91.12 13.

z Psa. 94.22

a Psal. 95. 3.

world with righteousneſſe, and thy people in truth *b*, I ſhall enioy light with the righteous *c*, and ioy with the vpright in heart.

b Pſa.96.13.
c Pſal.97.11.

Let thy right hand *d*, & thine holy arme preſerue me.

d Pſa.98.2.

Thou which ſitteſt vpon the Cherubins *e*, make me to come before thy preſence with ioyfulnes *f*, that I may walke in the vprightneſſe of mine heart in the middeſt of mine houſe *g*.

e Pſal.99.1.
f Pſa.100.26
g Pſal.111.2.

Let a froward heart depart from me: but cauſe mine eies to be turned vnto thy faithfull, that I may ſit with them walking in a perfect way, when through thy iudgment thou ſhalt cut off all the workers of wickedneſſe from thy Citie.

O Lord heare my praier *h*, & let my crie come vnto thee.

h Pſa.102.1.

Hide not thy face from mee in the time of trouble, incline thine eares vnto me.

Pardon

i Psal.103.3. Pardon all my sinnes *i*, and redeeme my soule from destruction.

Satisfie my longing with good things, thou which lookedst vpon the earth, & it trembled *k*, and broughtest foorth thy people with ioy, and thy chosen with gladnesse *l*.

k Psa.104.32

l Psal.106.3.

Make me to keep iudgement, and to worke righteousnes at all times *m*.

m Ps.107.14.

Bring me out of darknes, and out of the shadowe of death, that with a prepared hart I may sing and giue praise *o*.

o Psal.108.1.

Saue me, ô Lord, according to thy mercie *p*, that in the glorie of Saints *q*, in the assembly and congregation of the iust *r*, my righteousnesse may endure for euer, & mine horne bee exalted with glory *s*; that while thou raisest the needy out of the dust, and liftest vp the poore out of the dung *t*, I may bless thee, O Lord,

p Ps.109.26

q Psal.110.3.

r Psal. 111.1.

s Psal.112.9.

t Psal.113.7.

Lord, from henceforth and for
euer u, then shall I walk before u Psa.115.18
the Lord in the land of the li-
uing x. x Psal.116.9

Breake thou my bonds; and
confirme thy mercy towardes
me y. When I call vpon thee in y Psal.117.2.
my trouble, ô Lord heare me z, z Psal.118.5.
and set me at large.

Teach me O Lord the way of
thy statutes a, that I may liue, a Psa.119.33.
and keep it vnto the end.

Giue me vnderstanding both
to search thy lawe, and to ob-
serue it also with mine whole
heart.

I haue gone astray like a lost
sheep: O seeke thy seruant, and
deliuer my soule b. b Psal.120.2

Preserue my going out, and
my comming in c, that my feet c Psal.121.2.
may stand in the courts of Ie-
rusalem d. d Psal.122.2.

I lift vp mine eyes vnto thee,
that dwellest in the heauens e, e Psal.123.1.

Deliuer my soule out of the
snare

f Psa.124.7. snare of the fowlers *f*, lest I put
forth mine hand vnto wicked-
g Psal125.3. nesse *g*.
Fill my mouth with laughter,
h Psal.126.2 & my tongue with ioy *h*, repleni-
sh my longing with good
things, and blesse me out of Si-
i Psal.128.5. on *i*, that I may see the wealth
of Ierusalem, hauing escaped
k Psal.129.4 the cords of wickednesse *k*.
Let thine eares attend vnto
l Psal.130.2. the voice of my praiers *l* ô Lord.
Let not mine heart be hauty,
m Psa.131.1. nor mine eyes loftie *m*, but giue
me grace to thinke humbly, vn-
till I finde a place for the Lord,
an habitation for the mightie
n Psal.132.5. God of Iacob *n*.
There the Lord hath appoin-
ted the blessing, and life for
o Psal.133.3. euer *o*. There will I lift vp mine
hands to thy Sanctuarie, and
p Psal.134.2 praise thee *p*, who iudgest thy
q Psa.135.14 people *q*, and art pacified to-
ward thy seruants.
r Psal.136.2. O God of Gods *r*, and Lord
of

of Lords, now weeping *ſ*, and worſhiping toward thine holie temple *t*, trie mee, and know mee *u*, marke and conſider my paths, and lead mee in thy way for euer.

ſ Pſal.137.1.
t Pſal.138.2.
u Pſa.139.23

Deliuer me, O Lord, from the euill man *x*, and preſerue mee from the cruell man.

x Pſal.140.1

Let my praier be directed in thy ſight as incenſe *y*.

y Pſal.141.2.

Bring my ſoule out of priſon that I may praiſe thy name *z*.

z Pſal.142.7.

Heare my praier, O Lord, in thy righteouſneſſe *a*: and enter not into iudgement with thy ſeruant.

a Pſa.143.1.

Heare mee ſpeedily, O Lord, leſt my ſpirit faile mee; for thou God art my refuge, and my deliuerer *b*.

b Pſa.144.1.

And foraſmuch as thou art great, and moſt worthy to bee praiſed *c*, and thy greatneſſe is incomprehenſible; raiſe vp the crooked *d*, looſe the ſhackled, and

c Pſal.145.3
d Pſal.146.8

and giue sight to the blinde thou which doest build vp Ierusalem *e*.

e Psal. 147. 1

And when thou hast made the barres of thy gates strong, let mee be coupled to thy children within.

As the Angels, & all the powers in the kingdome of heauen doe praise thee *f*, there let mee triumphing gloriously in the congregation of the Saints *g* with the sounding Cymballs *h* of my lippes, praise and magnifie thy name, the which is holy and glorious, and reigneth now and euerlastingly Amen.

f Psal. 148. 1

g Psal. 149. 1

h Psal. 150. 5

***

Luk. 2. ver. 14.
Glorie to God on high.

FINIS.

ns & praiers comprehended in this Book, according to the Titles of the Chapters.

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3 A complaint of a sinner, whose prayer God heareth not in respect of his disobedience. 11
4 How GOD the righteous iudge should be feared. 15
5 A praier vnto God the Father thorough his son Iesus Christ. 19
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Afterward followeth S. Augustine his Psalter.

FINIS.

A Table expreſſing the ſundry kinds of *Meditations in this Booke.*

This booke containeth ſpeciall { 1. Confeſſions. 2. Thankſgiuings. 3. Prayers. } And therfore

Vſe, if thou wouldeſt

1 Confeſſe, & acknowledge eyther

- the omnipotency, wiſedome, and goodneſſe of God. cha. 12. chap. 28 chap. 31.
- A ſacred Trinitie. chap. 11. ch. 20 chap. 30.
- the bleſſedneſſe of the life to come, cha. 20 chap. 22. cha. 24. chap. 32.
- the wretchedneſs of this life. chap. 20.
- the miſerie of man before Chriſt ſuffered. chap. 7.
- the mercy of God in ſauing mankinde. chap. 8. ch. 15.

2 giue God hearty thankes

- for all his benefits in generall. chap. 26. cha. 27. cha. 32.
- for thy ſaluation thorough Ieſus Chriſt. ch. 14. c. 16. & 17

3 Pray vnto God, either

- for grace
  - to pray aright, chap. 5. chap. 33.
  - vnfainedly to repent. chap. 35.

Vse, if thou wouldest

- Pray vnto God, either
  - for grace
    - to know the diuine mysterie of our redemption. chap. 16.
    - to thanke God duly for the benefit of thy saluation. cha. 27.
    - to serue God zealously. cha. 4 cha. 7. cha. 9. ch. 10. ch. 31 cha. 34. cha. 36 chap. 39.
    - to lead a godly life. cha. 1. ch. 18.
  - for
    - the forgiuenes of sins. chap. 6. chap. 8. chap. 13. chap. 37. chap. 38. ch. 39.
    - the whole Church of Christ. chap. 19.
    - helpe in trouble. chap. 23.
    - the attainmēt of euerlasting happines. chap. 21. cha. 25. cha. 36. cha. 40.

SAINT

AVGVSTINES *MANVALL:*

Containing ſpeciall, and picked Meditations, and godly Prayers.

Drawne out of the Word of God, and Writings of the holy Fathers, for the exerciſe of the Soule.

Corrected, tranſlated, and adorned, by THO. ROGERS.

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1. Theſ. 5. 7.
Pray continually.

LONDON,
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1629.

THis Manuall ſo liked mee, and the well accepting of other Bookes which I haue publiſhed to the ſame purpoſe, ſo pricked mee forward, that I thought it requiſite to ſet forth the ſame in ſuch order as I haue done.

The rather I tooke this in hand before any other in the workes of Saint Auguſtine, becauſe this commonly hath beene annexed in our Engliſh tongue vnto thoſe of Saint Auguſtine, which already I haue tranſlated: and therefore that, as hitherto they haue been ioyned together, ſo henceforth they may bee if it ſo like the owners, I thought good to doe this before any other. Againe, who ſo will duely compare this with the othea, eſpecially with S. Auguſtines Prayers, ſhall find this to be euen an abſtract in a manner of the reſt, containing ſpeciall and picked meditations in few words,

which in other Bookes bee more at large.

Finally, had this Booke neyther beene ioyned, nor yet had such affinitie with the other of Saint Augustine already in English: yet so singularly diuine are the prayers compriſed in the ſame, that well I could not publiſh any other before this were finiſhed.

1 This booke why called a Manuall.

I do call this Booke, as alſo the Author doth, a Manuall, becauſe my wiſh is, that Chriſtians would vſe, & haue it in their hands, not only when they are at home in their chambers, and ſtudies priuately, but alſo when they are abroade in the fields, gardens, and elſewhere idlely: and that not to dandle, and to handle onely, but diligently and zealouſly, as the part of Chriſtians is, to reade the ſame for their ſpirituall exerciſe.

2 Author of this booke who.

Touching the Author who he was, I dare not directly ſet downe. For in ſome copies, I finde that Saint Auguſtine made the ſame, in others it is flatly denied.

There-

Therefore, although it be intituled Saint Auguſtines Manuall, yet is it in none other ſenſe applyed vnto him, than are diuers Pſalmes in the Pſalter, entituled Dauid his Pſalmes, which happely Dauid neuer ſaw, much leſſe indighted. Notwithſtanding, were Saint Auguſtine the Author of the ſame, or were hee not, it ſkilleth not greatly. For the matter it containeth is very ſpirituall, godly, and neceſſary: and Wiſemen either doe not reſpect the Author, or not the Author ſo much as the matter; nor ſo much who writeth, as what is ſet downe.

The Argument of this Booke is doubtleſſe very good, eyther holy Meditations, or Prayers: the one whereof, which is a Meditation (as Bernard noteth[a]) teacheth vs what is wanting; the other, to wit Prayer, obtaineth that which wee want. Prayer bringeth vs vnto the end of our iourney. Meditation ſheweth the way: to conclude, by Meditation we conſeſſe the dangers hanging

3 The Argument of this Booke.

a D. Bern. in die S. Andreæ ſerm. 1.

hanging ouer our heads, and by prayer wee escape them thorough the Grace of our Lord Iesus Christ. Of these this whole body doth consist.

4 The occasion why this booke was made.

The occasion of making this Treatise was this, The Author considering the frailty of all men in generall, and especially his own weaknesse in particular, and seeking some proppe to stay himselfe from falling, found no so sure a stay against the engines of Sathan and his limmes, as continuall meditation & prayer.

And therefore out of the meditations and prayers of the Fathers (for so hee saith) he gathered this booke, as a precious Iewel alway to be carried about him, both to keepe him from security, and to inflame the zeale of godlinesse within him when he waxed cold.

5 Method of this book.

The method (for that is another circumstance to bee noted in any booke) is very exquisite: for neuer did Goldsmith more cunningly

ly disposé, eyther precious stones in a Iewel, or linkes in a golden Chain, than are both Meditations in this Manuall, and the sentences in each Meditation, and each phrase wellnigh in euery sentence.

Last of all, how necessary this and such like bookes are for this present time, hee will confesse that calleth into remembrance the great & generall corruption of all mankind, and weigheth by what sleights and subtilties both the Diuell seeketh to deuoure, the flesh to entangle, and the world to draw vs headlong vnto perdition: which to auoid we haue none other remedy, besides earnest, godly, and continuall prayer.

€ Vse of this booke.

This made both our Sauiour to command vs to *Watch* and *Pray* [b]: and Saint Paul to bidde vs, *Pray continually* [c]: and Cyrill to breake into these words [d], *Be thou idle neyther in the day time, nor in the night: and when sleepe is gone from thine eyes, euen then let thy minde be occupyed*

b Mar. 11. 33

c 1 Thes. 5. 17

d Cyril. præfat. Catech.

pyed in prayer. Hitherto agreed that
e Hierom. in Epist. of Hierome e, *When you goe abroade, Pray, when you returne home, Pray, before meat, Pray, and before you goe to rest, Pray.*

The reason Augustine doth yeeld. *For as prayer is a sacrifice vnto God, so*
f Aug. in ser. *it is a scourge vnto Sathan* f. Vse therefore that which God delighteth in, but neuer doe that which liketh Sathan, that is, neglect not prayer.

One chapter you shall find in this Booke lesse than is in the Latine copie, and yet more by two than hitherto haue been in English. The addition, I doubt not, will like you: but the omission of a chapter some perhaps will mislike: which notwithstanding was done neither of negligence vnwittingly, nor headily of presumption, but with good aduisement, that thy zeale might not be cooled by the reading thereof. For it containeth strange, that May not-
S. Manuall cap. 25. roneous doctrine; as that *Vnicuique propria voluntas est causa suæ damnationis vel salvationis*: that, *Bona volun-*

tas

tur Deum ad nos deducit, & nos in eum dirigit, that, *Per bonam voluntatem Deum diligamus, Deum elegimus, ad Deum currimus, ad Deum peruenimus, & eum possidemus, &c.* Which sentences beeing contrary vnto the truth, & sauouring of a superstitious time, were better quite omitted, than translated, to the infecting of some, or offence of any.

Againe, another chapter there is, though not cleane left out, yet applyed from an ill, vnto a good purpose: as the eleuenth chapter, where that which was spoken eyther of the Sacrifice of the Altar, is applied vnto our Sacrament of thanke-giuing, or of the reall and carnall presence of Christ, vnto his spirituall beeing at the Communion. And these are the things corrected in this booke. Manual. c. 11

To conclude, whatsoeuer is done either in translating, correcting, quoting, or publishing this booke, is all done for edification, and to prouoke thee vnto this godly exercise of prayer, For a better means thou hast

not

not to keepe thy selfe in the feare of God than it is. Therefore the more zealous, godly, and learned bookes in this purpose are published, the more thou hast to praise God, & be thankfull.

The 15. of July, An. 1581.

Yours in Christ,

Tho. Rogers.

FOr so much as we are placed among manifold snares, our desire of Heauenly things soone waxeth cold, and therefore wee doe stand continually in neede of helpe, that so often as we slippe aside, wee may (being wakened out of securitie) runne back vnto our God, who is the true and the soueraigne happinesse.

In consideration whereof, not of rash presumption, but through the great loue I beare vnto my God, I haue taken in hand this Treatise for the aduancement of his glory, to the end I might alwaies haue about mee a short abridgement of such things as concerne my God, collected out of the most picked sentences of the holy Fathers; that so often as I waxe colde, I might be enflamed againe with an hot burning desire of him, through the fire which the

the reading thereof ſhould mi-
ſter.

Now, O my God, whom I
ſeeke, whom I doe loue, and who
both with heart, and with mou
and with all my ſtrength, I bu
glorifie and worſhip, aſsiſt me.

Truely my minde conſecrat
to thy ſeruice, inflamed with th
loue, coueting, ſighing, deſirin
only to ſee thee, hath none oth
delight, but to talke of thee, t
heare of thee, to write of thee, to
conferre of thee, to meditate o-
tentimes of thy fame, and glori-
ous eſtate, that thy ſweet reme-
brance may bee ſome refreſhm
for my ſoule amidſt the ragi
ſtormes of this wretched world.

Vnto thee therefore doe I cl
moſt earneſtly, vnto thee do I cr
aloud from the bottome of m
heart.

And when I call vnto the
I call vnto thee in my ſelfe; fo
vnleſſe thou wert within mee, I
ſho

uld not be at all ; and were I
ot in thee, thou ſhouldeſt not bee
n him me.

Thou art in mee, becauſe thou
maineſt in my memory: through
I haue knowne thee, and there-
n I finde thee, when I doe re-
member thee, and take delight
uth in thee and of thee, of
whom, through whom, and
in whom are all
things.

A godly Booke, containing ſpeciall and picked Meditations, and Prayers.

Chap. 1.

Of the wonderfull eſſence or being which God hath.

O Lord, thou filleſt heauen and earth *a*, bearing vp all things *b*, and yet not burthened: filling all things *c*, and yet not included: alwaies working *d*, and yet euer quiet, gathering, and yet lacking nought *e*, seeking *f*, and yet wanting nought.

Thou loueſt entirely *g*, yet thou burneſt not; thou art ieaious, and yet ſecure.

a Heb. 12. 1.
b Eccl. 23. 18.
c Ioh. 5. 13.
d Pſal. 50. 8.
e Luke 15. 4.
f Wiſd. 11. 2.
g Exod. 20. 1.

Thou

Thou repentest, and art
grieued *k*; thou art angry,
neuer impatient.

Thou changest thy wor
but not thy counsell *l*. T
receiuest what thou fin
and yet neuer diddest los
same.

Thou art neuer needy *n*,
yet glad when thou gain
at no time couetous, and yet
actest vsurie.

Thou art bountifull, to wh
thou owest nought; and m
ny are bountifull, to b
thee vnto them; Yet
hath ought which is
thine *o*?

Thou payest debts *p*, ow
nought: thou forgiuest deb
and yet forgoest nought.

Thou art euery where *r*,
euery where all whole.

Thou maiest be vnderst
but not seene *s*; & art no w
absent *t*, yet farre thou art

k Pſal.79.5.
l Wiſed.7.27
m Mal 3.6.
n Pſal.30.8.
o 1 Cor.4.7.
p 1 Pet.2.4.
q Mat. 18.23.
r Iohn 22. 8.
s Iohn 1.1.
t Eccl 2.18.

e cogitations of the wic-
ed *u*. u Pro.15.6.

Yet art thou not abſent there
here thou art farre off: For
here thou art not to ſhew fa-
our, thou art to execute venge-
nce.

Thou art euery where pre-
ent *x*, and yet maiſt hardly bee x Ecc.23.28.
ound.

Thou ſtandeſt ſtill when wee
ollow thee: yet can we not lay
old vpon thee.

Thou poſſeſſeſt all things *y*: y Pſal.50.8.
lleſt all things *z*: enuironeſt z Ier.23.24.
ll things *a*: ouerpaſſeſt all a Ier.32.18.
hings *b*: and beareſt vp all b Pſal.13.97.
hings *c*. c Heb.1.3.

Thou teacheſt the hearts of
he faithfull *d*, without noiſe of d Eſay 54.3.
words.

Thou art neither ſtroughted
ut by place *e*: nor changed by e Eccl.16.18.
ime *f*, nor haſt acceſſe and re- f Pſal.10.24
ceſſe.

Thou dwelleſt in the light
that

g 1 Tit.6.16. that none can attaine vnto whom neuer man saw, neither can see.

Abiding quiet in thy self thou goest euery where about the whole world.

For thou canst not bee cut h Deut.6.4. diuided, because thou art true one *h*: nor yet bee brought into parts: but beeing whole, thou possessest, fillest, lightnest, and enioyest the whole.

Chap. 2.

Of God his vnspeakeable knowledge.

VVEre the whole world replenished with bookes, yet could not thine vnspeakable knowledge bee vttered forth. For because thou art in deed vnutterable, thou canst by no meanes bee either written or concluded.

Thou art the fountaine of liue-

ly light: and the Sunne of ternall brightnesse.

Thou art great without quantitie, and therefore vnmeasurable *a*, and good without qualitie, and therefore indeede and soueraignly good *b*; yea, to say the truth, there is none good, but thou alone *c*, whose will is a worke, and whose will is abilitie.

a Iob 23.8

b Iam.i.17

c Mat.10.18

VVho, (euen because it was thy pleasure) diddest make all things, which thou hast created of nothing *d*.

d Gen.1.1

VVho possessest all the creatures *e* without any lack: and gouernest them *f* without paine, and rulest them *g* without weariness; for there is nothing, either of things on high, or of things below, that can disturb the order of thy gouernment.

e Psal.58.8

f Iohn. 5.17

g Mat.11.25

Who art in all places without any place, and containest

all things without incloſure, and
h Iere.32.19 art preſent euerie where *h* with-
out ſeat or motion.

Who neither art the author
i Eccl.15.20 of ſin *i*, which thing onely thou
k Pſal 12.5 canſt not doe *k*, who canſt doe
l Exod.6.3 all things *l*: neither haſt thou
beene ſorie for ought thou haſt
done.

Of whoſe goodneſs we were
m Gen.11.26 created *m*, of whoſe iuſtice wee
o Dan.9.4 are puniſhed *n*, of whoſe mercie
n Gal.3.13 we are ſaued *o*.

Whoſe almightineſſe doeth
p Iere.23.24 gouern, rule, and fill all things
p, which it hath created.

Neither in ſaying, thou fil-
leſt all things, meane wee that
they containe thee, but how
they rather bee contained of
thee: neither by partes fillest
thou all things, nor yet may it
bee thought, that euerie thing
according to the greatneſſe of
the quantitie it hath, receiueth
thee: that is, the greateſt thing
more

ere, & the ſmalleſt thing leſs,
our rather being in all things,
more truely all things in
ce g.

g Act.17.28

Whoſe omnipotencie inclo-
th all things, whoſe power
thing may eſcape r.

r Pſal.13.9

For whoſoeuer hath not thy
iour, can by no meanes a-
id thy diſpleaſure ſ.

ſ Rom.6.19

Chap. 3.

The deſire of that ſoule which hath a feeling of God.

OR thee then I doe call into my ſoule, O moſt gra-
ous God, which thou prepa-
ſt to receiue thee through the
ſire which thou enſpireſt in
e ſame.

Oh enter thereinto, I be-
ech thee, ioyne it to thy ſelfe,
t both thou maieſt poſſeſſe
which thou haſt not onely

made a, but also renewed b, that
I may enioy thee as a seale vpon
mine heart.

a Gen.1.25
b Rom.5.15

Mercifull GOD, I beseech
thee, forsake him not who
calleth vpon thee now: for
before euer I could call vpon
thee, thou diddest not call me
only c, but also seeke mee
to the end that I thy seruant
might seeke thee, and through
seeking, finde thee, and being
found, loue thee.

c Rom.8.30
d Luk.15.4

I haue sought, and I haue
found thee O Lord: grant that
I may loue thee.

Increase my desire, and grant
my request: for though thou
giue mee all things which
hast made, yet vnlesse thou
thy selfe withall, I thy seruant
shall neuer be satisfied.

VVherefore bestow thy selfe
vpon mee (O my God) bestow
thy selfe vpon me.

Loe, I do loue thee: &

gle I loue thee, my desire is to loue yet more entirely.

I loue thee I say, I long for thee, I am much delighted to thinke vpon thee.

Behold, while from my heart I do sigh, & call into my remembrance thine vnspeakable kindnes, the burthen of my flesh the lesse grieueth, troublesome cogitations the lesse inuade, the weight of mortalitie and miseries doe not so load mee as they were wont, all things are hush, euerie thing is quiet.

Mine heart burneth, my mind is iocond, my memorie fresh, mine vnderstanding cleere, and all my spirit, inflamed through the desire of thy sight, perceiueth how it was rauished with the loue of things vnseene.

Let the same my Spirit take the wings of the Eagles e, let it flee, and not bee weary, let e Esa. 40.31

it flee, and neuer faint, vntil I
come vnto the place where
thine honour dwelleth *f*, euen
vnto thy throne of grace, there
at the table, where the superna
Citizens doe repast, to be fedde
frō thine eyes in greene pastures
g, by the still water. Be thou my
ioy *h*, our hope *i*, our saluation
and redemption *l*.

f Psal.26.1.
g Psal.23.2
h Reue.1.13
i 1.Tim.1
k Hos.13.9
l Esa.44.4

Thou which hereafter wilt
bee our reward, bee thou our
comfort.

Let my soule euermore seeke
thee, & grant that neuer it may
cease to seeke. Amen.

Chap.4

The miserable estate of the soule which neither loueth our Lord and Saviour Christ, nor seeketh after him.

WOe to the wretched
soule, which neither see-
keth, nor loueth Christ: for

a foule abideth both drie and miserable.

Hee loseth his life time, that loueth not thee, O God. And he that would liue, but not to serue thee, is doubtless nothing, and so to be accounted.

Hee which refuseth to liue to thee is alreadie dead: & he that sauoureth not of heauenly wise- dome is a verie foole a

a 1.Cor.1.7.

O most gratious GOD, into thine hands I do commend, ren- der and yeeld my selfe, through whom I both am b, liue c, and haue vnderstanding d.

b Gen.1.26
c Act.17.26
d Iam.1.17.

In thee do I repose my whole trust, confidence and hope, tho- rough whom I shall rise againe e, liue f, and rest.

e Iohn.11.25
f Iohn 14.6.

Thee doe I long for, thee doe I loue, thee do I worship, with whom I shall euerlastingly a- bide, reigne, and be blessed g.

g Reu.21.6

The foule which neither see- keth nor loueth thee, is a friend

h Mat. 6.24 of the world *h*, the slaue of [illegible] subiect to all maner wickednes[illegible] neuer quiet, at no time secure.

Therfore mercifull Sauiour, [illegible] for my minde let it attend [illegible] thee; my pilgrimage, let it be toward thee; & mine heart, [illegible] it euen burne with the loue [illegible] thee.

Let my soule rest on thee, my God, let it, I say, deepely meditate of thee, let it sing out thy prayses with ioy, [illegible] my comfort in this mine exile.

Let the shadow of thy wings bee a refuge for my soule from the parching heate of worldly cogitations. Let mine heart, a verie great sea, swelling with waues, trust in thee.

Thou which aboundest with all good dainties, and art a most liberall bestower of superne satietie, O God, giue thou food to the wearied, gather the dispersed, deliuer the captiues,

amen

mend the parted.

Loe, he ſtandeth at the doore & knocketh: I therefore euen by the bowels of thy mercy, wherby thou the day ſpring from on high haſt viſited vs *i*, beſeech thee cõmand the doore to be opened to him which knocketh, that boldly hee may enter into thee, and reſt in thee, and bee refreſhed of thee, the heauenly bread. For thou art the bread *k*, and the well of life *l*, thou art the light of euerlaſting clearneſs *m*: to conclude, thou art all things, whereof the righteous doe liue, which loue thee.

i Luk.1.78
k Iohn 6.35
l Iohn 4.13
m Reu.21.23

Chap. 5.

A verie Chriſtian deſire of the ſoule after God.

O God, thou who art both the light of the hearts *a* that ſee thee, and the life of the ſoules *b* that loue thee: and the

a Iohn 1.9
b Iohn 4.13

strength of the minds that seeke thee, giue mee grace euermore to cleaue vnto thine holy loue.

O come, I pray thee, into mine heart, and make me drunk with the riuers of thy plea-
a Psal. 36. 8. sures *c.*

It shameth, and it irketh mee at the very heart euen to suffer those things which are done in this wretched world.

The very sight of worldly vanities is a griefe vnto me; & to heare of these transitorie things, it doth trouble me much.

Helpe mee, O Lord my God, and cause mine heart to reioyce in thee: come thou vnto mee that I may behold thee.

I am penned in this house of my soule, vntil thou come there into, and make it wider. It is ruinous, O prepare the same.

Many things, I acknowledge and know are in it, which may offend thine eyes; but alas who can

can make it cleane; or vnto whom elſe beſide thee ſhould I crie for helpe?

Cleanſe me, O Lord, from my ſecret faults *d*, keepe thy ſeruant alſo from preſumptuous ſinnes. d Pſal.19.12.

Grant mee grace, O ſweete Chriſt, O good Ieſu giue mee grace, I beſeech thee, for thy loue and deſires ſake, to lay off the heauie burden of carnall deſires, and earthly luſts *e*. e 1.Ioh.2.15

Let the ſoule ouer the fleſh; let reaſon ouer the ſoule; let thy grace ouer reaſon beare ſway; and make mee both in bodie and ſoule euermore to obey thy will *f*. f Mat.6.10

Grant that both my heart and my tongue, and all my ſtrength may extoll thy goodneſs.

Enlarge mine vnderſtanding, & lift vp the eyes of mine heart, that my ſpirit with ſwift cogitation may attaine vnto thee the

euerla-

euerlasting wisedom g, abiding aboue all things,

Loose me, I beseech thee, from the fetters wherewithall I am fast bound: that leauing all these worldly things, I may listen vnto thee, cleaue to thee alone, & thinke only vpon thee.

Chap. 6.

The happines of that soule which is deliuered out of the earthly prison of the bodie.

O Happie is the soule, which looseth from the earthly prison a, soareth without let vnto Heauen, which face to face beholdeth thee b, the most gracious Lord, which is touched with no feare of death at all c, but triumpheth with an inuiolable crowne of perpetuall glorie!

a Phil. 1. 23

b 1. Cor. 13.

c Reue. 7. 15

O quiet and secure is such a soule; and feareth now nothing euery

enemie nor death *d*.

She enioyeth thee her good Lord, whom long shee sought, and alway loued.

Now ioyned to the singing quire, shee soundeth out without ceasing vnto the praise of thy glorie, O Christ, her king, O sweete Iesu, most melodious Psalmes shee singeth of aye-lasting ioyfulnesse.

For shee is satisfied with thy fatnesse *e*, thou dooſt giue her drinke out of the riuer of thy pleasures.

Happie is the fellowship of supernall Citizens, & glorious is the solemnitie of such as return vnto thee from the painful toile of this pilgrimage *f*, vnto the wonderfull beautie, vnto the surpassing glorie, vnto the excellencie of all comelinesse, where continually thy citizens, O Lord, behold thy face *g*. There nothing is heard to trou-

d Reu. 21.4

e Psal. 36.8

f Heb. 11.13

g Reu. 22.4

ble

ble the minde *h*.

h Reue.21.4
i Reuel.3.8

What mirth *i*! what melody! what singing! what Psalms bee there sung without ceasing?

There the pleasant Organes doe sound out most heauenly hymnes, the blessed Angells most sweetely doe sing; and songs of rare excellencie are vttered out by the supernall Citizens, vnto the praise and glorie of thy Name.

There is neither gall nor any bitternes in that blessed region

k Reue.21.4
l Reu.21.27

k. For there is no wicked person *l*, nor any wickednes at all.

There is neither enemie to impugne, nor any intisement to offend.

m 1.Cor.2.9

There is no lack *m*, no shame, no contention, no vpbraiding, no blaming, no feare, no vnquietnes, no punishment: doubtfulnes, violence, discord there is none.

But singular peace, and perfect

fect loue, and lasting triumphs, and prayſing of God, and ſecure quietnes, which neuer ſhal haue end, and continuall ioy in the holy ſpirit, there is.

Oh how happie ſhould I bee did I heare thoſe moſt comfortable ſongs of thy Citizens, and the ſugred verſes vttering forth with due reuerence the prayſes of thy ſacred Trinitie?

But moſt ſingularly bleſſed ſhould I bee, might I alſo with them, ſing to my Lord Ieſu Chriſt one of the pleaſant ſongs of Sion *n*. n Pſa.137.3

Chap. 7.

The bleſſed ioy of the heauenlie Paradiſe.

O Liuely life! O euerlaſting life, & euerlaſtingly bleſſed, wheras ioy is & no ſorrow *a*, reſt is and no labour, honour is, and a Reu.7.16

no

no feare; wealth is and no losse, health is and no sickness, abundance, and no want, life and no death, immortalitie and no corruption, happinesse and no miserie at all is.

Wheras all good things are in perfect loue, where sight is face vnto face *b*, where perfect knowledge in all men *c*, and all things are knowne: wherein Gods soueraigne goodnesse is perceiued, and the light enlightening is glorified of the saints. Where the present maiestie of God is beholden, and the mind of the beholders is filled continually with this meat of life.

b Reue. 22. 4
c 1. Cor. 13. 12

They see continually, and yet they desire to see: they desire without griefe, & without loathing they be satisfied.

Where the true sunne of righteousnesse *d*, with the wonderful shew of his beautifull beames, doth refresh all beholders, & so lighte-

d Reue. 22. 23

lighteneth all the Citizens of the celestiall countrie, that they doe giue light, to wit, a light inlightened through God, a light shining more clearly, than doth either the sunne at any time, or the starres.

They do cleaue vnto the immortall Godhead, and thereby they become immortall, and vncorruptible, according to the promise of our Lord and Sauiour, Father, I will that they which thou hast giuen me, bee with me, euen where I am, that they may behold my glorie, that they may all bee one, as thou, O Father, art in mee, and I in thee, euen that they also may be one in vs. e Ioh. 17. 24

Chap.

Chap. 8

The glorious condition of the kingdome of heauen.

THe Kingdome of Heauen is a most happie kingdome, a Kingdome both immortall *a* and euerlasting *b*.

a Reue. 21.4
b Dan.7.27

There no times succede by ages, neither night followeth after day *c*.

c Reue.1.4

There the valiant souldier after battels fought, is adorned abundantly with vnspeakeable rewardes *d*: and crowned honourably with an euerlasting crowne.

d 2.Tim.4.7

Oh that Christ of his diuine goodnes, hauing eased me of the heauie load of my sinnes, oh that he would bid me, euen the baseſt of all his seruants, to lay off the burthen of the flesh *e* that I might to my comfort passe ouer vnto the euerlasting *f* ioyes

e Phil.1.23
f Reue.7.10

ioyes of thy citie, bee admitted into the fellowship of thy saints aboue *g*: attend vpon the Maiestie of the creator, with the blessed spirits: behold the countenance of God *h*, bee neuer touched any more with feare of death *i*: but reioyce securely for the immortalitie attained *k*; & ioyned to him which knoweth all things *l*, might forgoe all blinde ignorance *m*, and neither make account of earthlie things, nor vouchsafe either to beholde, or to remember this vale of teares any more, where as the labourſom life *n*, the corruptible life *o*, the life-repleniſhed with all manner bitterneſs, is *p*, ſuch a life as is the Ladie of guils, the handmaide of diuels. The which both humors puffe vp, and ſorrows plucke downe, beat withereth, and ill ayres infect, which both much eating maketh purſie, & much faſting maketh

g Reue. 5.2
h 1.Cor.13.12
i Reue.21.4
k1.Cor.15.55
l Ecc. 25.19
m1.Cor.13.13
n Iob7.1
o Pſ.102.25
p Iob.14.1

maketh leane.

Which by mirth is loosed, & by sadnes consumed: by care is shortned, and by securitie dulled: by riches made proud, and by pouertie ouerthrowne: by youth exalted, and by age bowed. Which is both by sickneſſe broken, & by sadneſs depreſſed: which both the Diuell intrappeth by his snares, & the world deceiueth by flatterie, and the fleſh deſtroyeth by filthie pleſure.

Whereby the ſoule is made blinde, and the whole man diſtempered.

And after theſe ſo many, and ſo great euils, ſucceedeth raging death, which bringeth vain delights, vnto ſuch an end, that when they are once gone, they are as quite forgotten, as if they had neuer been at all.

Chap.

Chap. 9

How God after much trouble, doth comfort the pensiue soule.

BVt what praises, or what thankes may wee render a to thy goodnes, O God who ceaseth not for all this, by thy gracious visitation, to comfort vs amids so great wretchednes of our mortalitie. a Ps. 116. 12

While I dread much to die, while I consider the multitude of my sinnes, while I doe feare thy heauie iudgement, while I call to minde the houre of death, and am agast at the horrible paines of hell, while I wot not how precisely, and how strictly thou wilt weigh my deedes, and I am vtterly ignorant how I shall end my life, and ponder many other things in mine heart; loe, of thy wonted

ted goodnes, O Lord my God, thou art present to comfort mee wretch repleniſhed with much ſorrow, and from theſe pitious complaints and cryings, thou carrieſt my penſiue and troubled vnderſtanding ouer ſteepe hilles, vnto the beddes of ſweet ſpices, and makeſt mee to reſt in greene paſtures *b*, by the riuers of ſweete waters, where thou prepareſt a table diuerſly furniſhed againſt my comming to refreſh my wearied ſpirits, and to comfort my ſorrowfull heart: & ſo refreſhed with thoſe dainties, I forget at the length my manifold miſeries; and exalted ouer the earth, I doe reſt my ſelfe in thee which art the true peace.

b Pſal. 23. 2

c Phil. 4. 7

Chap. 10
A prayer for grace to loue God.

O Lord my God, I doe loue thee: and more and more I desire to loue thee.

Giue mee grace, O Lord my God *a*, who art fairer than the children of men *b*, giue me grace not only to desire thee, but also to loue thee, both as I would, and as I am bound.

Thou art vnmeasurable *c*, & therefore to bee loued without measure, especially of vs whom thou hast so loued *d*, so saued *e*, for whose sakes thou hast done such and so great things.

O loue, which burnest alway and neuer goest out, O sweete Christ, O good Iesu, O my God, who art loue it selfe *f*, set mee wholy on fire with thy fire, with the loue of thee, with thy sweetnesse,

a Psal. 7.1
b Psal. 45.8
c Iob 15.8
d Ioh. 3.16
e 1. Pet. 2.22
f 1. Ioh. 4.8

nesse, with heartie affection toward thee, with a desire of thee, with godly charitie, with godly ioy and reioycing, with godly kindnes and sweetnesse, with godly delectation, and concupiscence, the which is holy and good, and chaste and pure, that beeing throughly replenished with the sweetnes of thy loue, & altogether purged from the grosse vapors of earthly cogitations by the fire of diuine charitie, I may loue thee, most sweet, and most louely Lord, with all mine heart, whith all my soule, with all my strength, & with all my minde *g*, & that with much sorrow of heart, and plentifull teares of the eyes, with much feare and trembling *h*, hauing thee in such wise both in mine heart, and in my mouth, that no strange loues may finde roome within me,

g Deut.6.5

h Phil.2.12

Chap.

Chap. 11.

A prayer for grace both duely to thanke God for our redemption, and worthily to approach vnto the holy table.

O Christ my Sauiour, who art of all the faireſt *a*, thorough the ſhedding of thy precious bloud, wherwithall we be redeemed *b*; I humbly beſeech thee, giue me grace vnfainedly to repent, & heartily to bewaile my ſins, eſpecially at ſuch times when I offer prayers vnto thee, when I ſing foorth thy prayſes; when I cal into mind the myſterie of our redemption *c*, a manifeſt argument of thy mercy to man-wards: when I am at the holy Table, though vnworthy to approach thereunto, deſiring to participate of that wonderfull, and heauenly, and reuerend Sacrament which thou O Lord

a Pſal. 45. 3

b 1. Pet. 1. 18

c 1. Tim. 3. 16

d Heb. 2. 26. my God the vnspotted Priest *d*, didst institute and command to bee receiued *e* in remembrance of thy loue, to wit of thy death *f*, and passion for our saluation, and for the strengthening of our daily weakenesse.

e Luke 22. 19
f 1 Cor. 11. 26.

Let my minde at such mysteries bee confirmed with the sweetnesse of thy spirituall presence; let it beholde thee with the eyes of faith, and reioyce in thy sight.

O sweet Christ, O good Iesu, who art both the fire burning alwaies, and the loue enflamed euermore: the euerlasting and neuer wasting light *g*, and the bread of life *h*, feeding vs, and yet neuer diminished, and eaten of daily, and yet continually abiding whole.

g Reu. 21. 23.
h Ioh. 6. 35. 48.

Shine thou vpon me, and set me on fire, inlighten and sanctifie me: purge my vessell from the dregs of malice, fill mee of thy

thy grace, & keep mee full, that I may eate the meat of thy flesh vnto the saluation of my soule, that feeding vpon thee, I may liue of thee; and through thee, I may attaine vnto thee, & rest in thee, Amen.

Chap. 12.

A zealous prayer for grace to meditate deeply vpon the goodnesse of God.

O Sweet loue, & louely sweetnesse, let my stomacke digest thee, and with the nectar of thy loue be all my bowels filld; and let mine heart vtter foorth good matter *a*. a Psal. 45. 1.

O my God, who art charitie it selfe *b*, the delectable honey, the snowy milke, and the foode of the strong, make me to grow vp in thee, that thou with a sound palate maist bee tasted of me. Thou art my life *c*, whereby I doe liue *d*, the hope whereunto I trust *e*: and the glory which I b 1 Ioh. 4. 8. c Iohn 14. 6. d Act. 17. 11. e 1 Tim. 1. 1.

desire to attaine *f*.

f Col. 3. 3

Guide thou mine heart, rule thou my mind, direct mine vnderstanding, erect my loue, cheere vp my soule, and quench thou the thirst of my Spirit, which longeth after thee, with thine heauenly riuers.

Let the tumultuous cogitations of the flesh holde their peace I beseech thee: let earthly, & worldy fantasies be still: let all dreames, and vaine reuelations, let euery tongue, euery signe, & what else soeuer doth vanish away, be silent.

Yea let mine owne soule also bee dumbe too, and ouerpasse it selfe, not by thinking on it selfe, but vpon thee my God: because thou art indeede all my hope and confidence *g*.

g 1. Tim. 1. 1

For in thee our most gracious and kind & mercifull, Lord, and God Iesus Christ, each of vs hath a portiō both of bloud & flesh *h*.

h Eph. 5. 30

There-

Therefore where a peece of my selfe doth reign, there I believe I doe reigne: where my bloud hath dominion, there I trust I haue dominion; where my flesh is glorified, there I know I am glorious.

And although I am yet a sinner, yet I doubt no whit of this participation of grace: although my sinnes do hinder me, yet my substance doth require it: and although mine owne offences doe exclude mee, yet the communion of nature doth not expell me.

Chap. 13

A thankesgiuing vnto God for the incarnation of his deere Son to saue man.

FOR the Lord is not so vnkinde, that hee can hate his owne flesh *a*, his owne members, his owne bowels. a Eph. 5. 29

Surely I might vtterly des-

paire, in respect of mine outragious offences, and infinite sins which I haue both committed, and daily doe commit both in heart, word, and deed, & by all meanes whereby the frailty of man may transgresse, had not thy word, O my God bin made flesh *b*, and dwelled among vs.

b Ioh. 1. 14.

But now I dare not despaire, because he hauing shown himselfe obedient to thee vnto the death, euen the death of the Crosse *c*, hath taken away *d* the hand writing of our sinnes, and fastening it vpon the Crosse, hath crucified both sinne and death.

c Phil. 2. 8.
d Col. 2. 14.

In him therefore who sitteth at thy right hand, and maketh requeſt also for vs *e*, I take heart againe.

e Rom. 8. 34.

Through mine hope *f*, in who we are quickned *g*, and rayſed, and sit together in the heauenly places, I desire to come vnto thee

f 1 Tim. 1. 1.
g Ephes. 2. 5.

thee. To thee bee praiſe *h*, to thee glory, to thee honour, to thee thanks, Amen. h Rev. 19.1.

Chap. 14.

The more God is thought vpon, the more louely he ſeemeth.

O Moſt gracious Lord, who who haſt ſo loued *a*, & ſaued vs *b*, ſo quickned *c*, and glorified vs *d*, ô moſt gracious Lord, how ſweet is thy remembrance! The more I thinke on thee, the ſweeter thou ſeemeſt, and the more amiable in mine eyes! a 1 Iohn 3.16. b 1 Pet. 1.18. c Epheſ 2.5. d Rom. 8.30.

Therfore thy good things do much delight mee; and vnceſſantly doe I couet, with a pure ſight of the heart *e*, and with the ſweet affection of godly loue, as farre forth as I am able in the place of my pilgrimage, and ſo long as I carry theſe frail members about me, to deſire, and to think vpon thy wonderful loue, e Mat. 5.8.

and beautie.

For I am wounded with the dart of thy loue; I do burne exceedingly with desire of thee; I couet long to be with thee *f*, to behold thee is all my desire.

f Phil. 2. 23

And therfore I will stand vpon my guard, & with watchfull eyes I will sing with the spirit *g*, and I will sing with the vnderstanding also, and with all my strength too.

g 1. Cor. 14. 25

I will praise thee my Maker *h*, & renewer, I will pierce the heauens with mine heart, and in desire I will be with thee, so as my body only shall be in this miserable world; but in thought, & in mind and in desire *i* I will be where thou art; & where thou my rich *k*, and incomparable, and much desired treasure art, there shall mine heart be also *l*.

h Iob 10. 8

i Col. 3. 2

k Mat. 13. 44

l Mat. 6. 21

But loe, O most gracious and merciful God, mine heart is not able to consider the glorie of thine

thine infinite goodneſs & mercie. For thine honour, thy beautie, thy ſtrength, thy glorie, magnificence, Maieſtie and loue, exceed all ſenſe *m* of mans vnderſtanding, euen as the curteſie of thine eternall loue, wherby thou giueſt to ſuch the adoption of ſons *n*, and ioyneſt them to thy ſelfe whom thou haſt created *o*, is ineſtimable.

m Phil.4.7.

n Rom.8.15.

o Gen.1.26.

Chap.15.

How troubles in this world are nothing answerable to the ioyes in heauen.

O My ſoule, were wee euery day to endure torments, & to ſuffer the paines of hel a long ſpace, if we would behold Chriſt in his glory, and bee ioyned to his Saints; were it not meete that we ſuffered all kinde of aduerſitie *a*, to attaine vnto the paticipation of ſuch felicitie, & of ſo great glorie!

a Rom.18.18.

Let the diuels then lie in wait and prepare their tentations; let fastings breake the bodie; let hard apparrell bring downe the flesh, let labours grieue, watchings drie vp, let this man crie out vpon me, let him or them disquiet me, let cold benum me, the conscience murmure, heate parch me.

Let mine head ake, my breast burne, my stomack swell, my countenance become pale, let euerie part of mee be weakned.

Let my life waste in heauinesse b, and my yeares with mourning.

b Psal. 3. 10.

Let rotteneſſe enter into my bones c, and let me tremble in my selfe, so I may rest in the day of trouble, and ascend vp vnto the saints of God.

c 1 Cor. 3. 19.

For how singular shal the glory of the righteous bee d! how great the ioy of all the Saints, when each of their faces shall shine

d Heb. 3. 16.

shine as the Sunne *e*! when the Lord shall begin to sort his people into sundrie degrees in the kingdome of his father, and according to each mans deserts and works *f*, as he hath promised, render his rewards, euen celestiall for earthly *g*, eternall for transitorie, and great things for verie trifles.

e Mat.13.43

f Rom.2.6.

g Mat.25.34

Doubtlesse there shal be store of happinesse, when the Lord shall bring his saints to the contemplation of his fathers glory *h*, make them to sit together in heauenly places, that God may be all in all.

h 2 Cor.13.3

Chap.16.

Of the Kingdome of heauen, and how it may bee attained.

O Happy ioyfulnesse, and ioyfull happinesse to see the Saints, to be with the Saints, to be a Saint to behold God *a*, and

a Mat.13.3

to

to inioy God from euerlasting to euerlasting. Heereupon let vs earnestly muse: these things let vs heartily desire, the sooner to come to their happy state.

Askest thou how this may be done; or by what merites or meanes? Listen O man. This matter consisteth in the power of the worke, for the Kingdome of God suffereth violence *b*.

b Mat. 11. 12.

The kingdome of heauen O man asketh none other price, but thy self, it is worth so much as thou art thy selfe. Giue thy selfe, and thou shalt haue that.

What art thou troubled aboue the price? Christ hath giuẽ himselfe *c*, that he might purchase thee a kingdome to God euen the father *d*.

c 1. Pet. 18

d 1. Cor. 15. 24

So giue thou thy selfe, that thou maist be his kingdom, and let not sinne reigne in thy mortall body *e*, but the spirit to the attainement of life.

e Rom. 6. 12

Chap.

Chap. 17.
What Paradise is, and the ioyes thereof.

NOw my soule return we vnto the celestiall city wherein we be written *a*, and of which we be members. For as citizens with the saintes *b*, and of the household of God, and as the heires of God *c*, and heires annexed with Christ, let vs call to mind, as we are able, the happy state of our citie.

a Reu. 2. 12

b Eph. 2. 12

c Rom. 8. 17

Say wee therefore with the Prophet, Glorious things are spoken of thee *d*, ô city of God: they which dwell in thee are like such as sing. It is faire in situation, euen the ioy of the whole earth *e*.

d Psa. 87. 3

e Psal. 48. 2

There is neither age, nor the miserie of age in thee; in thee there is not maimed, nor lame, no crooked nor deformed person; for all doe meete together vnto

f Eph. 4. 12. vnto a perfect man *f*, and vnto the measure of the age of the fulnesse of Christ.

Then what happier thing can there bee than this life, where neither pouertie is to be feared, nor sickness *g* to weaken! where no hurt is done, and no man wil either be angrie or enuious.

g Reu. 21. 4.

Where there is no burning concupiscence; no desire of meate; no suing for honour and preferment.

Where we shall be out of all feare of the diuel, of his traps, & of damnation.

Where neither body nor soule shall die *h*, and a ioyful and immortal life is.

h Reu. 21. 4.

Where no euills at all, no discord shal be, but all things wel, all things at quiet: because the hearts of all the saints shal wish and will one thing.

Where peace and mirth doe possesse all, all things are as they

should be, and at a good stay.

Where continually light shall bee, not such a light as wee now enioy, but so much clearer, as it is more blessed. For that Citie as we read, hath no need of the sunne, neither of the moone to shine in it *i*, for the glorie of God shall inlighten it, and the Lambe is the light of it. i Reu.21.4.

Where the Saints shall shine as the starres for euer & euer *k*, and they that turne many vnto righteousnes, as the brightnes of the firmament. k Dan.12.3.

So that no light shall be there *l* no darknesse there, no gathering together of cloudes there, no complaining there, either of parching heat, or of nipping cold. l Reu.21.25.

But such a temperature of all things there shal be, as eye hath not seene *m*, neither eare hath heard, nor at any time hath come into the heart of any man, they m 1 Cor.2.9.

they onely excepted, who are found woorthie to enioy that happineſſe, whoſe names bee written in the booke of life *n*.

n Reu. 22. 27

Notwitſtanding, a greater happineſs than all this is to bee ioyned to the quires of Angells and of Archangels, & of all the celeſtiall powers, to behold the Patriarches, and the Prophets; to ſee the Apoſtles of Chriſt, & all the Saints, and our Parents alſo.

This is a great glory: but the greateſt of all is, to behold God himſelfe face to face *o*, to ſee the incomprehenſible light.

o 1. Cor. 13. 12

The ſuperexcellent glory ſhall bee, when wee ſee God himſelfe, & when we ſhall both ſee and inioy him in our ſelues too, of which ſight there ſhall be none end.

Chap.

Chap. 18.

That we cannot please God but through loue.

THE Soule beeing godly through the image of God *a*, and glorious thorough his likeneſſe, hath in it of God whereby it may bee warned alwayes eyther to ſtand with him, or to turne vnto him, if ſhee be mooued with her affections a Gen. 1. 26

And hath not only whence to take heart again, through hope of pardon and mercie, but alſo whence boldly to aſpire vnto the mariage of the Word *b*, and to enter into the couenant of fellowſhippe with God, and to beare the pleaſant yoke of amitie with the king of Angels. b Mat. 22. 2

All this worketh loue, if the ſoule ſhew her ſelfe like to God in will, as ſhee is to him by nature, louing as ſhe is beloued *c*. For of all the motions, ſenſes, and c Iohn 3. 16

and afflictions of the mind, loue onely it is, whereby man may, though not fully ſatisfie the loue of God, yet anſwer in a ſort his good will.

When loue once commeth, it draweth vnto it, & captiueth all other affections. Loue ſuffi-ceth of it ſelfe, pleaſeth of it ſelf, and for it ſelfe.

Loue is the merit, the reward, the cauſe, the fruit, the vſe. For by loue wee are conioyned to God *d*.

d 1 Cor. 13. 1.

Loue maketh one Spirit of two: Loue maketh to will, and to nill one thing. Loue maketh firſt to frame our maners, afterward to conſider things that are as though they were not, and thirdly with a pure ſight of the heart *e*, to behold heauenly, and ſpirituall things.

e Mat. 5. 8.

Through loue, firſt honeſt things are well handled in the world; ſecondly, honeſt things of

of the world are despised *f*, and last of all, the secrets of God are seene and beholden *g*.

f Phil. 3. 8.

g 1 Cor. 13. 13.

Chap. 19.

How God requireth somewhat of vs like himselfe.

GOD the Father is charity *a*, God the Son is louingnes, God the holy Ghost is the loue of the Father, and the Sonne.

a 1 Ioh 4. 8.

This charity, and this loue requireth a like thing in vs, euen loue againe, whereby we may bee linked and ioyned to God, as it were by some alliance of kindred.

Loue is ignorant what dignity meaneth, knoweth no reuerence.

He that loueth, approacheth boldly vnto God, and speaketh familiarly to him without feare and stopping.

He that loueth not, liueth not but

but he that loueth, looketh euermore vpon God whom hee loueth, whom he desireth, vpon whom hee thinketh, in whom he delighteth, vpon whom he feedeth, in whom he groweth.

A man so deuout, doth euermore so sing, and so read, and so circumspectly, and warily behaue himselfe in all his actions, as if God were, as indeede he is, alway present before his eyes *b*.

b Ecc. 33.19

Hee so praieth, as if he were taken vp and presented before the face of God in his maiesticall throne, whereas thousand thousands ministeer to him *c*, and ten thousand thousands stand before him.

c Dan. 7.10

The soule which hee visiteth with loue, awakeneth him that sleepeth; it monisheth, and mollifieth the soule, and woundeth his heart.

It inlighteneth darke things,

vnlocketh things ſhut vp: it
flameth colde things, it miti-
gateth the froward, angrie, and
impatient minde.

It chaſeth away vices: bride-
eth carnall affections: amen-
deth manners: reformeth and
renueth the mind, and reſtray-
eth the light motions and ac-
ions of ſlipperie youth.

All theſe things loue worketh
when it is preſent: but when it
is wanting, the ſoule beginneth
to droope, euen as the boiling
cauldron doth when fire is ta-
ken from vnder the ſame.

Chap. 20.

Of the boldneſſe of the ſoule that loueth God.

LOue doubtleſſe is a great
thing: by it the ſoule of her
ſelfe, doth boldly approach vn-
to God, & cleaueth conſtantly
vnto him.

The ſoule that loueth, asketh
queſti-

queſtions of God familiarly, & conſulteth with him in all matters.

She can thinke of nothing, & ſpeake of nothing beſide God, all other things ſhe loatheth, & contemneth *a*.

a Mat.6.24.

Whatſoeuer ſhe mindeth, & whatſoeuer ſhe ſpeaketh, it ſauoureth of loue, and ſmelleth of loue: ſo wholly hath the loue of God won her vnto him.

Hee that would haue the knowledge of GOD, let him loue. In vaine doth he giue himſelfe eyther to read, or to ſtudy, or to preach, or to pray, that loueth not *b*.

b 1 Cor.13.2.

The loue of God ingendreth the loue of the ſoule, & maketh her to hearken vnto it ſelfe.

God loueth, becauſe he would be loued again. When he loueth hee would bee loued, knowing that through loue they are bleſſed which loue him.

The

The louing ſoule renounceth all her own affections, & whole ly giueth her ſelfe to loue, that in tendering loue for loue, ſhe may anſwer the loue ſhee hath found: and when ſhe hath loued what ſhe can, yet what is it vnto the euerlaſting ſtream of that heauenly fountaine?

For loue and the loner, the ſoule and God, the Creator and the Creature, meet not alike together: yet if man with all his heart wholly doth loue thee, O God, there lacketh nothing where all is.

Let not the ſoule then feare which loueth: but let the ſoule ſhake and tremble that loueth not.

The louing ſoule is caried with deſire, and drawne with longing, ſhe diſſembleth her deſerts, ſhutteth her eyes from the maieſtie of God; openeth them to pleaſure, repoſing her truſt in thy

thy ſaluation, and confidently reioycing therein.

Through loue the ſoule withdraweth herſelfe, and departeth from the bodily ſenſes; to the end that feeling God, ſhee may haue no feeling in her ſelfe.

Which falleth out when the minde allured by an vnſpeakable ſweetneſſe of God ſtealeth away from her ſelfe, yea is rauiſhed, & ſlippeth away the better to enioy GOD at her full pleaſure. And this pleaſure ſurpaſſeth all pleaſure, where it is of continuance.

Of loue ſpringeth familiarity, of familiarity boldneſs, of boldneſs taſte, of taſting hunger.

The ſoule which the loue of God hath touched, can thinke none other thing, & deſire nothing elſe, but with often ſighes ſaith, as the Hart braieth for the riuers of water *c*; ſo painteth my ſoule after thee, O God.

c Pſal. 42.1

Chap.

Chap. 21.

The singular loue of of God to man-ward.

THrough loue God himselfe came vnto men *a*, came into men, was made man *b*.

a Iohn. 3. 16
b Iohn 1. 14

Through loue, the inuisible God became like vnto his seruants *c*. Through loue, he was wounded for our transgressions *d*,

c Phil. 2. 17
d Esa. 53. 5

In those wounds of our Sauiour, sure & safe rest is for weaklings and sinners. There I dwell without care, his bowels of mercy are laid open to my sight through his wounds.

Whatsoeuer I lack of my selfe, that I do boldly take out of the bowels of my Lord: For his mercies abound, & there want none holes for them to issue out by.

Through the holes of the bodie, I behold the secrets of the

heart: I see the great mysterie of
e 1. Tim. 3. 16 godlines *e*, and the bowells of
f Luke. 1. 71 the mercy of our God *f*, where-
by the day spring from on high
hath visited vs, are open to mine
eyes.

The wounds of Iesu Christ are full of mercie, full of clemencie, full of sweetnesse and loue.

They boared his hand and
g Luk. 14. 63 his feete *g*, and pierced his side
h Ioh. 18. 34 with a speare *h*.

By these holes I may taste,
i Psal. 34. 8 how gratious the Lord is *i*: for
doubtlesse the Lord is good and
k Psal. 86. 5 mercifull *k*, & of great kindnes
to all which call vpon him in
truth *l*, yea to all which call vp-
m Esa. 55. 6 on him *m*, but especially to such
n Exo. 20. 6 as loue him *n*.

Great redemption is giuen
vs through the wounds of our
o 1. Pet. 1. 18 Sauiour Christ *o*, great goodnes,
much grace, and all vertues per-
fectly.

Chap.

Chap. 22.

The refuge of a Christian in the time of temptation.

WHen I am tempted with any filthy cogitation, I run forthwith vnto the wounds of Christ: when my flesh subdueth me, I rise againe through the recordation of my Lord his wounds, when the diuell laieth snares to entrap mee, I doe flie vnto the tender mercie of my Lord, and he leaueth me.

If burning lust do'e inflame me, it is quenched through the calling of the woundes of our Lord *a*, the Son of God *b*, into minde.

a Col. 1. 2
b Mat. 16. 19

In all extremities I can finde none so good a remedie as the wounds of Christ.

In them I sleepe securely, and rest without feare, Christ hath died for vs *c*.

c Rom. 5.

Nothing is so bitter vnto the

death, but may by the death of my Lord be holpen.

His death is my merit, my refuge, saluation, life and resurrection *d*. The Lords mercy is my merit.

d Ioh. 11.25

I cannot lack merits, so long as the Lord of mercies is with mee. And if great is the Lords mercie *e*, doubtlesse great are my merits.

e Psa.86.5

The more able hee is to saue, the lesse care doe I take.

Chap.23.

Speciall medicines against sinne and despaire.

GReatly haue I sinned, ô lord, and my conscience accuseth mee of manifold offences, yet doe I not despaire. For where sinne abounded *a*, grace abounded much more.

a Rom.5.20

He that in consideration of his haynous wickednes doth despaire, denieth God to be a merciful

ciſull God.

He greatly defaceth the glory of God, which doubteth of his mercy, and as much as in him is, denieth God to haue loue *b*, truth *c*, & power in him *d*, wherin all my hope conſiſteth (to wit, in the loue of his adoption *e*, in the truth of his promiſe *f*, & in the power of his redemption *g*.) Then let the fooliſh cogitation murmur as much as it will, ſaying, who art thou, how great is that glorie, and by what merits hopeſt thou to obtaine the ſame? And I will boldly make this anſwer; I knowe whom I giue credit vnto, for of his tender loue he hath adopted me for his ſon *h*, who is both of his promiſe true *i*, & alſo mightie in performance, and he may doe what he will *k*.

b Ioh.3.16
c Pſal.86.15
d Gen.35.11
e Rom.8.15
f Rom.4.16
g 1.Pet.1.18
h Gal.4.28
i Ioh.3.33
k Eccl.46.6

The multitude of my ſinnes cannot diſmay me, if the death of Chriſt come into my minde;

for my ſinnes are not able to ouermatch his mercie.

The nailes & the ſpeare doe crie out vnto mee, that I am reconciled to Chriſt, if I loue him heartily.

Longinus with his ſpeare hath opened to me the ſide of Chriſt
l Ioh.19.34 *l*, and I am gone in, & reſt there quietly.

He that feareth, let him loue. For perfect loue caſteth out
m 1.Ioh.4.18 feare *m*.

There is no ſuch remedie againſt the heate of luſt, as the death of my Redeemer.

Hee ſtretched out his armes vpon the croſſe, and held out his
n Mat.27.53 hands *n*, to ſhew how he is readie to imbrace the penitent ſinners.

Betweene thoſe armes of my Sauiour, I both wiſh to liue, and deſire to die. There will I ſing without care, I will magnifie thee, ô Lord, for thou haſt exal-

ted

ted me *o*, and hast not made my foes to reioyce ouer me. o Psal.30.1

Our Sauiour bowed his head *p*, and gaue vp the Ghost, euen to kisse his beloued. And so often doe wee kisse God, as wee are pricked at the heart with the loue of him. p Iohn 19.13

Chap.24.

A zealous meditation to moue vnto the loue of God.

O My soule thou which art endued with the Image of GOD *a*, redeemed with the bloud of Christ *b*, betrothed through faith *c*, endued with the Spirit *d*, adorned with vertues, and counted with the Angels *e*, a Gen.1.26 b 1.Pet.1.18 c 2.Cor.11.2 d Rom.8.6 e Luk.20.36

Loue thou him who hath so loued thee; care thou for him, who hath a care of thee *f*, seeke thou him who seketh thee. f 1.Pet.5.7

Loue thy louer, of whom thou

g 1.Ioh.4.7
h 1.Ioh.4.19

art loued *g*, who in louing hath preuented thee *h*, who is the cause of thy loue. Hee is the merit, hee the reward, hee the fruit, the vse, and the end.

Be thou carefull with the carefull, be thou at leisure with him that hath leisure: cleane with the cleane: and holy with the holy.

As thou offerest thy selfe in the presence of God, so will he appeare in thy sight.

k Psal.86.1

A good and mercifull God, of great kindnes *k*, requireth such as are good and mercifull, and louing, and humble and kind.

Loue thou him who hath brought thee out of the horrible pit *l*, out of the miery clay.

l psal.40

Choose him for thy friend before all friends, who when all things shall faile, will keepe his faith *m*.

m Ioh.13.1

In the day of thy burial, when all thy friends will depart from thee,

thee, he will not forsake thee *n*; but protect thee from the roaring of them that be readie to deuoure *o*, and conduct thee through an vnknown country, and bring thee vnto the streets of supernall Sion, & there place thee with the Angells before the face of his maiestie *p*, where thou shalt heare that angelicall musick, Holy, holy, holy *q*.

There is the song of mirth *r*, the voyce of ioy, and welfare, and thanksgiuing, and praysing, and Halleluiah for euer & euer.

There is perfect felicitie, excellent glorie, surpassing ioy, & all good things *s*.

O my soule sigh hartily, and earnestly desire to attaine vnto that supernall citie, wherof such glorious things are spoken *t*: in which whoso dwell, are all euen like such as triumph with ioy.

Through loue thou maist ascend,

n Psa. 37. 28
o Eccl. 51. 5
p Reu. 22. 4
q Esa. 6. 3
r Reue. 5. 9
s 1. Cor. 2. 9
t Psal. 37. 3

cend. To the louer nothing is hard, nothing impossible.

The soule that loueth doth oftentimes ascend, and boldly runneth about the streets of celestiall Hierusalem, visiting the Patriarchs and Prophets, saluting the Apostles, wondring at the armies of Martyres, & Confessors, & beholding the flocks of Virgins.

Heauen and earth, and all things in them contained, doe call vpon mee continually to loue my Lord God.

Chap. 25.

Of true knowledge, what it is.

WHat is the knowledge of the truth? it is first to know thy selfe, and that thou both studie to bee such as thou oughtest to be, and also amend that which is to bee reformed. Secondly, it is to know & loue thy

thy maker; for this is all mans happineſſe.

Conſider therefore how vnſpeakable the loue of God is to manward. He created vs of nothing *b*, and whatſoeuer wee haue, he gaue the ſame *c*.

But forſomuch as wee loued the gift more than the giuer, the creature than the creator *d*, we fell into the ſnares of Satan, and became his bondſlaues *e*.

Neuertheleſs, God of his great loue, ſent his owne ſonne *f*, to redeeme ſeruants *g*, and ſent alſo the holy Ghoſt whereby hee made ſeruants his ſonnes by adoption *h*.

He gaue his ſonne for a ranſome *i*; the Holy Ghoſt for a pledge of his loue *k*, and reſerueth himſelfe whole for the inheritance of adoption *l*.

And thus God, as he is verie gratious and mercifull *m*, of his good will and loue to mankind-

ward,

b Gen.3.6
c 1.Cor.4.7
d Gen.3.6
e Rom.16.6
f Iohn 3.19
g Rom.8.3
h Gal.4.6
i 1.Pet.1.18
k 2.Cor.1.22
l Rom.8.17
m Iohn 1.14

ward, bestoweth not his goods onely, but himselfe also to redeeme man, and that not so much for his owne sake, as for mans behoofe.

That men might be borne of God, God first was borne of man.

Now, what heart is so flintie, but wil be softened by this loue of God, so preuenting man *n*.

n 1.Ioh.4.19

O vehement loue, that God for mans cause can vouchafe to become man *o*.

o Mat.1.21

Who can hate man, whose nature and likenes hee beholdeth in the humanitie of God!

Doubtles whoso loueth not man, hateth God, & so abideth in death *p*.

p 1.Ioh.3.14

For God became man for mans sake *q*, that he might be redeemer *r*, as he was before creator *s*: and that man not only might be ransomed through riches, but also loue him the more

q Luk.1.31
r 1.Pet.1.18
s Iohn 1.2

more entirely.

God appeared in the similitude of sinfull flesh *t*, that each sense of man might bee made blessed in him, aud aswell the eye of the heart bee renewed in his diuinitie, as the eye of the bodie in his humanitie; that whether it goe in, or out, mans nature which hee hath created *u*, might in it finde comfort and refreshment.

t Rom. 8.3

u Gen. 1.2

Chap. 26.

What the sending of the holy spirit worketh in vs.

FOr our Sauiour came into the world *a*, and was crucified, and put vnto death for our sakes *b*, that he might through his death *c*, destroy him that had the power of death, that is, the diuell.

a Luk. 2.14

b Rom. 5.6
c Heb. 2.14

And seeing the grapes of his flesh were caried vnto the wine presse of the crosse, & the pleasant

ſant wine of his diuinitie began to ſpout forth ; the holy Spirit was ſent to make readie mens hearts, that new wine might be put into new veſſels *d*, & to ſee firſt that they were cleane, leaſt otherwiſe they marred that which ſhould be powred in; & then that they were well hooped that they leaked not : I meane that they were cleanſed from the delight of wickednes; and hooped to keepe out the delight of vanity.

d Mat. 9.17

For that which good is could not enter till that which ill is were gone.

The delight of wickedneſſe polluteth ; and the delight in vanitie ſheddeth.

The delight in wickedneſſe makes the veſſell to ſtinke, and the delight in vanitie makes it full of clefts.

Men delight in wickedneſſe when they loue ſinne; and they delight

delight in vanitie, when they loue, transitory things.

Then cast away that which is euill, that you may taste that which good is. Powre out bitternes, that you may bee repleniſhed with ſweetnes.

The holy Ghoſt is ioy, and loue, then caſt out the ſpirit of the diuell, and the ſpirit of this world, that you may be capable of the holy Ghoſt.

The ſpirit of the diuell worketh the delight of iniquitie: & the ſpirit of the world, the delight of vanitie. And theſe delights are euill, becauſe the one is ſinne of it ſelfe, and the other is an occaſion.

But when theſe euil ſpirits are throwne out, the ſpirit of God will come, and enter into the tabernacle of the heart, & work a good delight there o, euen a good loue, which ſhal expel the loue both of the world and of wickedneſs,

o Rom. 14. i

wickednes.

f 1.Ioh.2.15 The loue of the world allureth and deceiueth *f*, the loue of sin defileth and bringeth vnto destruction *g*: but the loue of God inlighteneth the minde *h*, clenseth the conscience *i*, reioyceth the heart *k*, and bringeth into the sight of God *l*.

g Rom.6.3
h Rom.5.5
i 1.Cor.13.1
k Gal.5.22
l 1.Cor.13.12

Chap.27.

The effects of true loue.

HEe that loueth God vnfainedly, doth euermore think it long vntill hee come vnto GOD *a*, vntill hee leaue the world, vntill hee bee free from the corruption of the flesh *b*, his heart and affections are set on things aboue *c*, that hee may finde the true peace *d*.

a Phil.1.27
b Rom. 7.21
c Col.3.2
d Phil.4.7

Whether hee sitteth, or walketh, or resteth, or whatsoeuer he doth, his heart is with God *e*.

e 1.Cor.10.31

He exhorteth all men to loue God: he commendeth the loue of God to all men, and both in heart,

heart, in word, and by his conuersation he sheweth, both how sweete the loue of God is, and how euill and sowre the loue of the world.

Hee derideth the glorie, & reproueth the care of this world, & sheweth what a foolish thing it is to put any confidence in transitorie things *f*.

Hee wondereth at the blindnes of men, that they can loue; hee wondereth also that euerie man will not forsake these transitorie & fleeting things of this world *g*.

He thinketh that what he sauoureth, should seeme sweet to all men; what he loueth should like euerie man, and what hee knoweth, euerie man should vnderstand.

Much and often times doth he muse vpon God, and is sweetly refreshed through such heauenly contemplation: and the oftener

f Iohn 2.15

g 1. Cor. 7. 31

oftener hee doth so, the greater is his ioy.

For verie comfortable is it alway euen to think vpon that, which to loue & to commend is so delightfull to the minde.

Chap. 28.

What the true quietnesse of the minde is.

WIthout doubt the heart is then at rest, when thorough desire it is whollie fixed vpon the loue of God: & desireth nothing else, but with a certaine blessed sweetnesse is much delighted in that which it hath; and in delighting is made iocund.

And if at any time either by a vaine cogitation, or through worldly businesse, it bee somewhat drawne away therefrom, it hasteth to returne thither with all speede, deeming it a banishment to bee any where beside,

fide. For, as euery moment, man may either enioy or vſe the goodneſs of God; ſo euery moment is man to thinke vpon God.

And therefore his office is not ſmall, who in praying is carried ſodainely away from his ſight, as though he did neither heare nor behold.

Which is then done, when man followeth his euill, and vnbrideled affections, and whereunto the ſight of the minde is eaſily carried: preferring ſome vile creature before GOD, by muſing & thinking thereupon oftener than vpon God, who daily is to be thought vpon as a Creator *a*, to be worſhiped as a Redeemer *b*, to be expected as a Sauiour *c*, and to bee feared as a Iudge *d*.

a Iob.10.8
b Gal.3.13
c Phil.3.20
d Act.10.1

Chap.

Chap. 29

That whatsoeuer withdraweth the sight of the minde from God, is altogether to be shunned and abhorred.

WHosoeuer thou art that loueſt the world, looke afore hand, whither thou muſt go. The way which thou takeſt is the worſt way, and verie dangerous *a*.

a Mat. 7. 13

Wherefore, O man auoid by little and little thy wordly buſines, & withdraw thy ſelf awhile from troubleſome cogitations.

Caſt away heauie cares, lay aſide grieuous diſtractions of the minde, finde ſome leaſure to ſerue God, and reſt thy ſelfe ſomwhat in him.

Enter into the chamber of thy minde *b*, exclude all thngs ſaue God, and what makes to the ſeeking of him; and the doore being

b Mat. 6. 6

being shut, seeke him.

And with thine whole heart say vnto God, I seeke thy face, O Lord, I seeke euen thy face.

Oh then, O Lord my God *c*, giue thou mine heart instructions, both where & how to seek thee: both where and how to finde thee.

O Lord, if heere thou art not, where shall I seeke thee absent? but if thou art euery where *d*, then why doe I not see thee present? But vndoubtedly thou dwellest in the light that none can attaine vnto *e*.

But how may I come vnto the light that cannot be attained? Or who shall guide & conduct me thereinto, that therin I may behold thee? Furthermore, by what tokens, & with what face may I seeke thee?

O Lord my God, I neuer saw thee *f*: I know not thy countenance.

c Psal. 7. 1

d Ecc. 23. 28

e 1. Tim. 6. 16

f Iohn 18

then

Then what shall he do ô Lord,
g Luk. 2.14 moste hie *g*, what shall this thy
h Heb. 11.14 farre exiled seruant do *h*? what
shall thy seruant doe, who is in
perplexitie through the loue of
thee, and cast a way farre from
thy presence?

Loe, hee longeth greatly to
behold thee: yet thy counte-
nance is far from his sight. Hee
desireth to come vnto thee: yet
vnto thy dwelling no man can
i 1. Tim. 6.16 attaine *i*. Hee coueteth to finde
thee, yet he woteth not where.
He loueth to seeke thee; yet he
knoweth not thy face.

Chap. 30

How through sin man both lost the sight of God and found wretchednesse.

O Lord, thou art my God *a*,
a Psal. 7.1 and my Lord *b*, yet did I
b Mat. 1.10 neuer see thee *c*: thou hast both
c Iohn 1.11 made me *d*, yea, and made me
d Psal. 100.3 againe,

againe *e*, & beſtowed vpon me what good things ſoeuer I enioy *f*, yet hitherto haue I neither ſeene nor known thee.

e Gal.4.4

f Cor.4.7

To be ſhort, I am made to ſee, yet hitherto haue not I attained the thing that I was made for. O miſerable condition of man, ſeeing hee hath ſo vndiſcreetly forgone that, for which he was created! O heauie, and O hard chance! Alas, alas, what hath he forgone, and what hath he found? what is loſt, and what hath remained?

He hath forgone hapineſs for which he was made, & he hath found miſerie *g*, for which hee was not made. Hee hath loſt that without which nothing is happie; and that remaineth which of it ſelfe is meerely miſerable.

g Gen.3.16

Man did then eate euen the Angels meate, which now he deſireth: and now he feedeth vpon

vpon the bread of sorow, which then he knew not.

O Lord how long wilt thou forget, for euer *h*! How long wilt thou hide thy face from vs! when wilt thou respect, and heare vs! when wilt thou inlighten our eyes, and shew vs thy countenance? when wilt thou restore thy selfe vnto vs?

h Psal. 13. 1.

Behold and heare vs, O Lord our God: lighten our eyes, and shew vs thy selfe. Restore thy selfe to vs, that we may prosper, without whom wee are in such miserie: Inuite vs and helpe vs, Lord, we beseech thee.

Mine heart is become sorrowfull beeing made desolate: O make it cheerefull againe, Lord, with thy consolation.

I haue begunne to seeke thee with an hungrie stomach, O let mee not giue ouer vnrefreshed of thee: I come with a greedie appetite, let me not depart vnfed:

fed: I who am in pouerty, come vnto thee that art rich *i*: in misery, vnto thee most mercifull *k*. O let me not goe away empty, and contemned.

i Rom. 10. 12.
k 2 Cor. 1. 3.

O Lord, I am bowed & crooked very sore *l*, erect mee that I may looke vp, and behold thee.

l Psal. 38. 6.

Mine iniquities are gone ouer mine head, and as a weighty burden, they are too heauy for me.

O vnwrap, and vnloade me, that the deepe swallow mee not vp *m*.

m Psal. 69. 12.

Teach me to seeke thee, and shew thy selfe to him that seeketh thee: for I can neither seeke thee, without thou teach me: neyther finde thee, except thou reueale thy selfe.

Let me seeke thee in desiring, and desire thee in seeking: let me find thee in louing, and loue thee in finding.

Chap. 31.
Of God his wonderfull mercy.

I Confesse Lord, thanks to thee therefore, that thou hast made me after thine owne image *a*, to the end I should remember thee, thinke on thee, and loue thee. Notwithstanding, through the corruption of wickednes, thine image is so defaced and so blurred with the smoake of sin, that without thou renew, and reforme the same, it cannot doe the thing for which it was created.

a Gen. 1. 26.

Wherefore, Lord, who giuest the gift of Faith *b*, I beseech thee, giue mee grace perfectly to know how great thou art.

b Rom. 12. 3.

For according to our belief thou art: and we beleeue thee to be such a thing, than which there can be imagined nothing eyther

either for quantitie greater c, or for vertue better d.

c Ier.32.18.
d Esay 6.3.

Then what art thou, O Lord God, than whom nothing is either greater, or better? but euen that, which being only the soueraigne good thing of all others, of it selfe, hath made all other things of nothing e?

e Gen.1.1.

Then what good thing is there wanting to the soueraign goodnesse f, through whom is euery good thing?

f Iam.1.17.

Wherfore thou art righteous g, and true h, and blessed i: and whatsoeuer is otherwise, better is it not to be at all, than to bee. But if thou art altogether most singularly good, how is it that thou sparest the wicked? Is it because thy mercy is ouer all thy works k? But this lyeth hid in the light which none can attaine vnto l.

g Psal.11.7.
h Esay 45.21.
i Reu.4.11.
k Psal.145.9
l 1 Tim.6.16.

Verily the fountaine, whence the riuer of thy mercie doth

flow, lyeth hid in the deepe and moſt ſecret bottome of thy goodneſſe.

For although thou art wholly and ſoueraignely righteous, yet thou ſpareſt of thy goodneſſe the wicked *m*, becauſe thou art wholly & moſt ſingularly mercifull too.

m Mat. 5. 43.

For in very deede thou ſhouldeſt not bee ſo ſingularly good, vnleſſe thou wert gracious to ſome offendors.

For hee who is good both to the iuſt and to the vniuſt, is better than he who ſheweth fauor only to the good.

And he which is good to the wicked, both by ſparing, and puniſhing them, is better than hee who is good onely by puniſhing. So thou art therfore mercifull, becauſe thou art altogether, and ſoueraignly good.

Chap.

Chap. 32.

The happy state of such as enioy the ioyes of Heauen.

O Infinite goodnesse, passing all vnderstanding!

Let that mercy come vpon mee, which proceedeth from such riches.

Let it haue influence into me which floweth from thee: spare of thy mercy, but reuenge not in thy iustice.

Rise vp now, O my soule, and lift vp all thine vnderstanding: consider so well as thou canst, how great, and what manner of good thing God is.

For if each particular good thing be delectable, weigh aduisedly how delightfull that good thing is, which containeth the sweetnes of all good things & not such as commonly we perceiue of things created, but so much differing there-from

& 1 Cor. 2. 9.

as the Creator differeth from the creature!

For, if the life created bee good; how good is the life that created it *b*! If the welfare that is wrought, delight, how shall the well-fare which worketh all saluation *c*, delight! If the wisedome consisting in the minde; or in knowledge of knowne things be louely, how louely is that wisedome which made and created all things of nothing *d*? To be short, if there bee much and great delight in delectable things, what and how great shall the pleasure be in him, who made these delectable things?

b Ioh. 11. 2.

c Esay 12. 1.

d Ioh. 1. 1. 2. Pro. 8. 22.

O what shal he haue, or what shall he not haue, that enioyeth this felicitie? doubtles, whatsoeuer hee can wish, hee shal haue it; & what he would not haue, shal not come to him.

For there shall bee the goods both

both of ſoule and body, ſuch goods as eye hath not ſeene e, neither eare hath heard, neither come into mans heart. e 1 Cor. 2. 9.

Chap. 33.

That ſouereigne happineſſe is to be ſought for.

WHy then rangeſt thou about, O ſilly man, ſeeking the goods of thy ſoule and of thy body? Loue one good in which are all good things, and it ſufficeth. Deſire the ſimple good, which is all that good is, and it is enough.

For what loueſt thou, O my fleſh? what deſireſt thou, O my ſoule? There it is whatſoeuer thou loueſt, there it is whatſoeuer thou deſireſt.

If beauty delight thee, the iuſt men ſhall ſhine as the ſun a: If either ſuch ſwiftnes, ſtrength, or liberty of the body, as nothing may withſtand, they ſhall a Mat. 13. 43.

be as the Angels of God in heauen *b*. For it is sowne a naturall body *c*, but shall rise a spirituall body, to wit, by the power of God, not through the strength of nature.

b Mat. 22. 30.
c 1 Cor. 15. 44

If a long, and an healthy life: there shall bee found eternitie, and eternal soundnes *d*, because the righteous shall liue euer *e*; their reward also is with the Lord.

d Reu. 11. 4.
e Wisd. 5. 15.

If satietie; when the glorie of the Lord appeareth, they shall be filled *f*.

f Psal. 15. 15.

If fatnesse; they shall bee satisfied with the fatnesse of the Lords house *g*.

g Psal. 36. 8.

If pleasant musicke; the Angels there shal sing praises without ceasing vnto the Lord.

If all manner honest, not vnhonest pleasure; the Lord shall giue them drink out of the riuer of his pleasures *h*.

h Psal. 36. 8.

If wisedome; the very wisedome

dome of God shall shew it selfe to them *i*.

If faithfull amitie, they shall both loue GOD more than themselues, and one another as themselues; yea, and God shall loue them more than they can themselues. For they loue both him, themselues, & one another through him; and hee loueth both himselfe, and them too through himselfe.

If concord; all they shal be of one mind *k*; for they shall will nothing, but what God willeth himselfe.

If power; they shal haue full power ouer their owne will, as God hath of his. For as God of himselfe can doe what hee will, so they can doe what they will, through him. Because, as they list no otherwise than hee listeth, so he listeth, as they list: and what hee will must needes come to passe.

i 1 Cor. 13. 13.

k 1 Cor. 1. 10.

If honour and wealth; God wil make his good and faithful seruants *l*, rulers ouer much; yea, they shal bee called the sonnes of God *m*, yea and gods too: & bee the heires, euen the heires of God, and heires annexed with Christ.

l Mat. 25. 23.

m Rom. 8. 26, 27.

To conclude, if certaine security; they shall bee as sure that that felicitie shal not faile them *n*, as they are sure that neyther they for their part would willingly forgoe the same, nor God for his part wil bereaue his friends therof against their wils, nor that any thing is so mightie that it can separate God & thē.

n Rom. 7. 25.

Now what, and how great ioy is there, where such and so great felicity is!

Chap.

Chap. 34.

How the Saints loue each other mutually in heauen.

O Heart of man: O poore heart, O heart full of miseries, yea ouerwhelmed with miseries, how greatly wouldest thou reioice, if thou aboundedst with the good things?

Aske euen the most secret cogitations of thine heart, if they could receiue the ioy of so excellent blisse.

But if another whom thou louest as thy selfe, did enioy with thee the like felicitie, doubtlesse thy ioy would bee doubled, because thou wouldest so much reioice at his felicity, as at thine own.

Now, if two, or three, or mo, were so blessed of God, thou wouldest be as glad for each of them, as for thy selfe, if thou

diddest

diddest loue them euen as thy selfe.

Then how great shall the ioy bee in the perfect loue of the innumerable company of blessed Angels and men! where each shall loue another euen as himselfe! for euery man there shall reioyce as much for the happy estate of each particular person, as for his own felicitie.

If therefore the heart of man shall hardly receiue the ioy of his own blisse, how shal it comprehend such great ioyes of so many of his friends! for vndoubtedly, euen as wee loue a man, so shall we be glad for his felicitie.

As in that blessed happinesse euery man shall loue God soueueraignly aboue himselfe, & all others with him: so most singularly shall each man bee more glad of Gods felicity, than of his owne and of all others with him.

And

And if they shall so loue God with all their hearts, with all their mindes, and with all their soules, that neither all their hearts, nor all their minds, nor all their soules can bee able to comprehend the excellency of the loue; assuredly the Saints with all their hearts, with all their minds, and with all their soules, shall so reioyce, as neither their hearts, nor their minds, nor their soules shal bee able to comprehend the abundant streams of celestiall ioy.

Chap. 35.

Of the perfect ioy of eternall life.

O My God *a*, and my Lord *b*, mine hope *c*, and the ioy of mine heart, resolue my soule whether this be the ioy whereof thou spakest by thy Sonne, Aske, and yee shall receiue *d*, that your ioy may bee full. For, I haue found a certaine ioy

a Psal. 7. 1.
b Mat. 4. 10.
c Psal. 18. 1.
d Ioh. 16. 24.

ioy which is full, yea, and more than full.

For, notwithstanding the whole heart be full, the whole minde full, the whole soule full, yea, whole man, full of this ioy; yet shall there remaine ioy for all that, which is incomprehensible.

So then, that whole ioy shall not enter into the reioycers, but all the reioycers shal enter into the ioy of their master *e*.

e Mat. 25. v. 21.

Speake Lord, tell thy seruant secretly in mine heart, if this be the ioy where-into thy seruants shal enter, who shall enter into their masters ioy.

But surely that ioy, wherewith thine elect shal reioyce, neyther eye hath seen *f*, nor eare hath heard, nor entred euer into the heart of man.

f 1 Cor. 2. 9.

Then Lord, I haue not yet conceiued in minde, much lesse vttered by words, how greatly thine

thine elect ſhall reioyce.

Vndoubtedly they ſhall ſo greatly reioyce, as they ſhall loue: they ſhall ſo intirely loue, as they ſhal know thee, ô Lord.

And how intirely ſhall they loue thee! ſurely neyther mans eye hath ſeen, nor his ear heard, nor came it euer into his heart in this world *g*, how perfectly they ſhal both know thee *h*, and loue thee in the world to come.

g Eſay 64.4. *h* 1 Cor. 13. 12, 13.

O my God, I beſeech thee, grant that I may know thee, loue thee, and reioyce in thee.

And although I cannot ſo throughly doe ſo in this life as I ſhould, yet giue mee grace to profit from day to day, vntill I come vnto perfection.

Let thy knowledge ſo grow vp within me here, that it may bee found ripe there; and thy loue ſo increaſe within me here that it may be perfect there, that my ioy may bee great here in hope

hope, and in deed full there.

O iust God, my humble suite is, that I may haue the thing which thou promisest, euen that my ioy may be full i.

i 1 Ioh. 1 6. 24.

In the meane space, let my minde meditate thereof, mine heart long for it, my speech reason thereof, and my soule hunger for the same. Let my flesh thirst therefore, and all my substance desire it, euen vntill I enter into the ioy of my master k, there to abide for euer and euen.

k Mat. 25. 21.

Amen.

FINIS.

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